

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 25.]

JUNE, 1807.

[No. 1. VOL. III.

Biography.

MEMOIR OF JOHN THORNTON, ESQ.

Late of Clapham, Surry.

(From Mr. Scott's Sermon, occasioned by his Death.)

MR. THORNTON was distinguished by his great liberality; disposed of very large sums in various charitable designs, with an unremitting constancy, during a long course of years; and his charities were so much larger, than is common with wealthy persons of good reputation for beneficence, that he was rather regarded as a prodigy, which might excite astonishment, than as an example, that other men of equal affluence were in duty bound to imitate. Yet, his character hath not been in this respect over-stated, and few were acquainted with the full extent of his charities.

In respect to this leading circumstance, we must advert to several particulars.

In dispensing his bounty, it is well known that he always aimed to promote the knowledge and practice of the religion of the Bible amongst mankind; and to bring the careless, the ignorant, the profane, and the profligate, to attend to the concerns of their souls, to repent,
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and turn to God, and "to do works meet for repentance." For this purpose also, he was the patron of all pious, exemplary, and laborious ministers of the gospel; frequently educating young men, whom he found to be religiously disposed; and purchasing many livings, not so much with a view of benefiting the individuals to whom he gave them, as for the sake of planting useful ministers of the gospel in those parts where he supposed the people to be perishing for lack of knowledge.

He also dispersed a very great number of Bibles, in different languages, in distant countries, perhaps even in all the four quarters of the globe; and with them vast quantities of such books as he thought most suited to alarm the conscience, to affect the heart with a sense of the importance of eternal things, and to lead men to repentance, faith in Christ, and holiness of life; thus labouring to render those, whom he never saw, wise unto salvation: and no doubt num-

bers will forever bless God for these his pious and charitable endeavours.

But though his liberality had this for its grand object, yet it was by no means conducted on an exclusive principle. He aimed to adorn and recommend, as well as to spread, the religion which he professed, and to shew its genuine tendency in his own conduct towards all men. In subserviency to this design, and from the most enlarged and expanded philanthropy, he adopted, supported, and patronized every undertaking, which was suited to supply the wants, to relieve the distresses, or to increase the comforts of any of the human species, in whatever climate, or of whatever description, provided they properly fell within his sphere of action. Perhaps it would even be difficult to mention one public or private charity of evident utility, to which he was not, at one time or other, in some measure a benefactor. So that he plainly observed the command, "to do good to all men, especially to them that are of the household of faith."

And here it should especially be noted, that his beneficence was not always withheld, even on account of the extreme wickedness of those that were to receive the advantage of it; but that he was guided, in this respect, by the prospect of doing them good, either in respect of their temporal or eternal welfare.

It is in the next place worthy of observation, that this friend of mankind, in the exercise of his beneficence, not only contributed his money, (which is often done to very little purpose) but he devoted his time and

thoughts very much to the same object; doing good was the great business of his life, and may more properly be said to have been his occupation, than even his mercantile engagements, which were uniformly considered as subservient to that nobler design.

To form and execute plans of usefulness; to superintend, arrange, and improve upon those plans; to lay aside such as did not answer, and to substitute others; to form acquaintance, and collect intelligence for this purpose; to select proper agents, and to carry on correspondence, in order to ascertain that his bounties were well applied: these, and similar concerns, were the hourly occupations of his life, and the ends of living, which he proposed to himself; nor did he think that any part of his time was spent either happily, or innocently, if it were not some way instrumental, directly or indirectly, to the furtherance of useful designs. It is therefore evident, that if he be supposed to have been in any measure true to these principles, the sum total of the good which he did to mankind, by persevering in such habits for many years, must exceed all ordinary computation, and can only be ascertained at the great day of account and retribution.

As a proof how much his business was rendered subservient to his beneficence, it may be remarked, that he not only made the gains of his commerce in a great degree a fund for the support of his charity, but his commerce itself was oftentimes an introduction to the knowledge of the wants, calamities, and deplorable condition of mankind in distant

regions of the earth ; and a medium through which to communicate to their necessities, and to circulate amongst them the word of God, and other means of instruction, for the benefit of their immortal souls.

Such numerous and expensive plans of usefulness did not embarrass his affairs, interfere with the real interests of his family, or oblige him to alter his very hospitable, though simple manner of life. A proper and prudent economy furnished him with sufficient funds for his profuse bounty. He had no relish for extravagance and luxury, and an unnecessary magnificence and pomp ; though he was courteous to all men, and not forgetful to entertain strangers. He was not cramped in following the dictates of his large and generous heart by a slavish subjection to the humours, opinions, and fashions, by which public good suffers so much, and private happiness gains so little.

Far from being impoverished by his extraordinary liberality, his estate was considerably increased with the fairest character for integrity ; his children are amply provided for, and reflect with greater satisfaction on the sums that their honoured father expended in doing good, than even on those, by which he left it in their power to emulate his example.

A second peculiarity of his character was, his exact attention to religious duties. Men of light and inconsiderate minds are apt to conceive, that such strictness has little or no connexion with the exercise of beneficence ; not knowing that the love of God, which induces to,

and is advanced by these duties, when they are practised without formality or hypocrisy, always promotes, in a proportionable degree, the love of our neighbour also. The person of whom we speak spent much of his time, especially during the latter part of his life, in retirement and religious exercises : the Lord's day was appropriated to these uses, and entirely rescued from the avocations of ceremonious visits, and even of common hospitality. He found much pleasure in public worship, and in family religion : and it is not therefore wonderful, that having once contracted those habits, which seem stiff and singular at the first, he should afterwards adhere to them, when he found that they tended to improve his heart, to establish his faith, to promote the enjoyment of life, and to comfort him in his declining years, and in the prospect of his approaching dissolution. Nor could it be expected, that he, who employed himself so much in distributing Bibles, and in propagating Christianity in distant nations, should neglect the religious instruction of his own household ; or that he should endure that those habits of irreligion, which are so generally disregarded in servants, should be contracted and continued in his own view, and within the sphere of his own immediate influence.

He was also exact and punctual in the private exercises of the closet : He daily read the Sacred Scriptures with great reverence and attention ; and he adhered to the rules which he had formed for himself, from a deliberate consideration of their

importance; but, at the same time, he avoided observation, or the affectation of austerity. His meals were early, regular and temperate; and his life retired, when compared with that of most men, in the same situation in society. He was entirely a stranger to the ordinary pleasures and amusements of the world, nor was he accustomed to consult his own ease or indulgence in any particular; yet his cheerfulness was noticed by all who conversed with him, and he habitually appeared well satisfied and happy. His fear of alienating his time from more important uses, rendered him on some occasions, apparently too averse to go into almost any company. But where the motive was so good, and the use made of time thus redeemed, was so worthy of imitation, surely this may be mentioned to his commendation, rather than as a failing, especially as it increased only with his advancing years, and evidenced a mind more and more occupied with the thoughts of that blessed world, into which he expected so soon to be removed.

His unaffected and deep humility may be considered as another distinguishing feature of his character. His liberality, his useful industry, and his piety, though he was zealous and abundant in them all, appeared not to himself in any degree meritorious: Nay, he was convinced, that in every respect he fell short of his bounden duty, and was entirely dependent on the mercy of God in Christ Jesus for the pardon of his sins, and for final acceptance and felicity. In truth, he estimated his own character and conduct by

comparing them with the strait rule of the divine law, and not with the crooked principles and practices of the world: For he considered himself, and all the race of men, as being naturally in a state of apostasy from God, and exceedingly prone to evil; and he was very earnest in spreading this opinion, as a fundamental doctrine of the Scriptures.

This sentiment, as far as it was applied to himself, will be admitted to have been a source of humility; when applied to others, it is sometimes thought to be of a contrary nature; for a conviction of the general depravity of the human race is frequently imagined to spring either from spiritual pride, or from a harsh and severe disposition.

Now, as the sentiments entertained by our late honoured friend, concerning the fallen state of the world around him, undoubtedly made a material part of his character, I shall enter more fully into this circumstance; and the candid reader will then judge, how far this his persuasion was consistent with the general benevolence of his character, which, to some persons, may appear ambiguous or unintelligible.

The main ground, on which this and the rest of his religious opinions were founded, was the plain declarations of the Bible; and to that book, which he studied day by day, endeavouring to imbibe every instruction which it contains, I must refer the reader for a fuller explanation of the subject. Our late friend, I say, implicitly believed the doctrines of it; and conscious of his own demerit, all his hopes of salva-

tion were derived from it. He expected eternal life, as the gift of God through Jesus Christ, according to the revelation of mercy, and the precious promises contained in the Scriptures; and he found that these were matters in which human reason or authority could give him no assurance or satisfaction. If, then, on the one hand, he believed the promises of the Bible, and derived all his consolation from them, how could he disbelieve the threatenings of God contained in the same book, and the repeated declarations of the inspired writers, concerning the degeneracy of men, the wickedness of the world, and the comparative small number of those that are in the way of salvation?

Indeed, that kind of charity which we often hear pleaded for, can only be expected, on any grounds of reason, from infidels and sceptics, who, consistent with their principles, may deny that there is an hell, or that the way is broad and thronged which leads to it. But in proportion as these sentiments prevail, the sinews will be cut, of every effort to bring sinners into the narrow way of repentance, faith and holiness, in which the word of God requires them to walk. If any, therefore, who would be thought to believe the Bible, compliment their worldly neighbours with unscriptural hopes, or teach them to make light of their danger, it must be owing, (though they may not suspect it) to no small degree of scepticism mixing with their views of Christianity; and it is difficult to conceive how they can derive any actual hope from the gospel, who discard all serious fear, and

who neither lament nor perceive that state of condemnation, under which (according to the word of God) every one around them lies; unless he be renewed in the spirit of his mind, and believe in Christ Jesus, lead a sober, righteous, and godly life; or, at least, be striving to enter in at the strait gate of repentance, and conversion to God and holiness. It is observable, that the Scripture seems to know but of two descriptions of men, namely, those who serve God, and those who serve him not: he who is not the servant of God, but serves some other master, or aims at some other end, lies under the condemnation of the Bible, though he be free from disreputable vices; and whether the multitude around us are in good earnest serving God, or whether they are pursuing their own selfish ends, let any man of common observation determine.

It must therefore appear to every candid inquirer, that when religious persons entertain what are called uncharitable opinions of their neighbours, they are in truth compelled to it by the united evidence of facts and Scripture; and not inclined to it by a mere conceit of their own superiority, or any severity of disposition.

These sentiments may be often observed, as in the present instance, to reside in the same breast, with the most melting compassion, the most expanded benevolence, and the most unequivocal tokens of deep humility. It is not then an inconsistency to think mankind very corrupt and wicked, and yet to abound in compassion and chari-

ty towards them. This evidently accords to the judgment and conduct of God himself, as it is every where represented in Scripture: "He commended his love to us, in that, when we were sinners, ungodly and enemies, Christ died for us." The blessed Saviour was hated for testifying of the world, that the works thereof were evil; yet he "went about doing good," and at length laid down his life as the propitiation for our sins. St. John, the beloved disciple, who was eminent for the greatness of his charity, says, "We know that we are of God, and that the whole world lieth in wickedness:" and St. Paul, with a mixture of sound judgment and genuine charity, says to the Philippians, "There are many, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." These are a few passages out of vast numbers that might be produced: and, it may be added, that the world (signifying the generality of mankind) is scarce ever mentioned in Scripture, without something being added, which implies a condemnation of it.

It is obvious that these sentiments must be unfashionable and unpopular, and must exceedingly deduct from the character of every religious man in the opinion of the world, how much soever he lays himself out in doing good to the bodies and souls of men.

Some persons indeed are not aware, that they who believe the

Bible, do thus, in their judgment, condemn the world around them; and they can therefore bear with many true Christians, on account of their philanthropy, having never approached near enough to understand this unpopular subject. It is proper that such persons should be undeceived, and should know, that they who believe the word of God, however kind and obliging to them, entertain the most serious apprehensions concerning the state of their souls, and are far more alarmed for them, than they are for themselves. There are also others that have some sense of religion, and secretly assent to this offensive doctrine; but joining much with the world, they deem it convenient to disguise their sentiments. Nay, they frequently behave in a manner so inconsistent with a serious conviction of this kind, that they are never suspected of it; they conform to the world, and seem to be a constituent part of it; and who could imagine that they join with the Scripture in the condemnation of it? These are indeed the more popular characters; yet if their sentiments were fully known, perhaps they would meet with less favour, than they, who profess them without disguise, and separate from the pleasures and vanities of the world, and from a needless intercourse with it upon that account. The latter are certainly the more honest men, and would probably, if the whole truth were known, be deemed the more honourable characters, the people of the world themselves being judges.

It is not, however, here meant to be insinuated, that pious per-

sons never form too harsh a judgment concerning their neighbours. A certain precipitancy of temper, and a vehemence in some points of doctrine, or a contracted acquaintance with some sect or party, often betray them into mistakes of this kind. Yet whilst we censure a seeming want of charity in others, we should be careful not to fall into real uncharitableness ourselves; and not to condemn any religious persons, merely for abiding by the standard of the Bible; lest we should thereby be guilty of condemning the Bible itself, while we are fondly valuing ourselves on our superior Christian charity.

But the person of whom we speak, though attached to the church of England, both in respect of its genuine doctrine, worship and discipline, was equally a cordial friend to pious persons amongst the dissenters: but, undoubtedly his most intimate connexions lay amongst those of them who accorded in doctrine with his own church; for this description of them appeared to him more occupied in, and more earnest for, the salvation of the souls of men. His rule of judgment, therefore, ought not to be considered as merely having respect to party; nor was it determined by a minute regard to his own sentiments in the more disputable points; but it was formed on the great outlines of doctrine and practice, which are evidently contained in the Scriptures.

Our attention should next be directed to the composed manner in which this honoured and useful servant of God looked forward to the approach of death. Though he was in general healthy, and of a good constitution, yet for a long time before he died, he was sensible that he grew old, and often spake of his nearness to the eternal world with a serenity that shewed such reflections to be familiar, and even satisfactory to him: and when indeed it became evident that the solemn season was arrived, there was no occasion to conceal his real situation from him. He considered his sickness as a summons from his gracious Lord, and calmly prepared to comply with it: being surrounded by his children, and recommending them and theirs to the blessing of that God and Saviour whom he had trusted, and with whom he had walked; recommending to them his service and salvation, and then calmly resigning his spirit into his gracious hands; he put many in remembrance of dying Jacob, blessing his twelve sons, and then yielding up the ghost:—and the impression made upon the minds of those, who beheld the tender, instructive, solemn, and animating scene, will probably not soon be effaced. “Mark the perfect man, and behold the upright; for the end of that man is peace.”

Religious Communications.

ON CHRISTIAN ZEAL.

(Continued from p. 547. vol. ii.)

In a former number we gave a brief display of the nature and properties of zeal, considered in a personal sense. We will now consider it as a duty we owe to the cause of God, and the best interests of our fellow creatures. Here, likewise, it has a very extensive and important sphere.

It will operate in *befriending truth* and *opposing error*. We are exhorted by an apostle to "contend earnestly for the faith once delivered to the saints." And although, in an age of affected and extravagant liberality, like the present, this is but an unwelcome and thankless office, yet no real friend to God, and the souls of men, will reluct from it on that account. Indeed, what is that *liberality*, so celebrated and so fashionable, but one of the numberless forms in which the divine truth is opposed, and the best interests of immortal men sported with? To represent every kind of religion, as equally safe; and all those, as in the sure road to heaven, who are only faithful to the opinions, which they embrace; this, with many, is the essence and perfection of liberality. But more properly, it is the essence and perfection of *absurdity*, and of *cruelty*. And we are called upon, each in our respective spheres, by every motive of Christian benevolence and compassion, as well as of piety, to make a bold and vigorous stand for the truth of God, opposed,

explained away, despised and trampled on, as it is by multitudes. And if we have the true spirit of primitive Christianity, and pious zeal, we *shall* do it.

But this surely is not all. The interests of *practical* holiness and virtue demand our faithful and ardent exertions. Nor shall we, if we are consistent Christians, think it enough to be zealous for speculative truth, without a corresponding zeal in favour of the power of godliness, and against every form of licentiousness and vice. The serious and benevolent child of God feels, tenderly feels, for the honour of his heavenly Father, and for the immortal souls of men. When therefore he looks around him, and sees iniquity prevailing, vice triumphing, and multitudes travelling the downward road in peace, he is pained and grieved. Thus we are told that in a day of great degeneracy among God's ancient people, the pious few, who kept their garments undefiled, were found *sighing and crying for all the abominations* which prevailed in that guilty land. And they were mercifully distinguished and spared in a day of general desolation and destruction. If we have any thing of the spirit of these holy and happy men, we shall mourn over the sins of the time. And animated with zeal for God and his cause, we shall strenuously exert ourselves to counteract and arrest that awful torrent of iniquity which threatens to deluge our country—to deluge it not only with crimes and confusion, but

with the wrath of Heaven. We shall oppose to prevailing and fashionable vice our prayers, our warnings, our admonitions, our entreaties, and the still more persuasive influence of our example—an example which will at once frown vice out of countenance, and powerfully allure to virtue.

This branch of pious zeal has likewise those properties that distinguish it from those things which are either directly opposed to it, or falsely assume its appearance.

It is founded on *knowledge*. This characteristic alone can render our zeal truly acceptable to God, or beneficial to mankind. A blind, ignorant, misguided fervour is a most pernicious thing. It frequently assumes all the fierceness of bigotry, and all the wildness and extravagance of fanaticism. It was this rash and blind zeal which influenced the Jews in their rejection of Christianity, and which stirred them up to such a pitch of hatred and persecution against its first preachers. *I bear them record*, says Paul, *that they have a zeal for God, but not according to knowledge*. The apostle was himself an instance of the same frenzy, before his conversion. He was very zealous, persecuting the church. *He verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth*. Such an opinion palliated, indeed, but it was far from justifying his conduct: nor did he himself entertain a thought of this kind. So we read of some who would think they were doing God service, while in reality fighting against God, and perpetrating

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the grossest acts of cruelty to man. This bigoted zeal has in fact shed torrents of Christian blood, and inspired the fanatics of the church of Rome with the preposterous idea of “illuminating the minds of men with the light of fires and faggots.”—It is of the highest importance then that our minds be well informed in the great articles of truth and duty, and in the merits or demerits of particular objects and characters, before we permit them to be transported with fervour. Nor should our zeal in any case be suffered to transcend our knowledge. Doubtless some honest and good men have been faulty here. Under the influence of a misguided zeal, they have condemned and traduced characters, which, had their eyes been open, they would have loved and honoured. It is a melancholy fact, that the best things become, in their abuse, the worst and most pernicious. If light without heat is useless, it is no less true, that heat without light is worse than useless. It is hurtful and destructive.

Farther, the zeal of which we speak, is prompted by a spirit of love. This is what principally distinguishes it from the false fire of the hypocrite. The real Christian, in all his fervour against error and wickedness, is influenced, so far as he acts in character, by love to God and his cause, by love to mankind and their best interests, by love to the persons, the souls of his enemies, and the enemies of religion. This will infuse an air of tenderness into all his reproofs of vice and licentiousness. This will mingle sentiments of compassion for the souls of men,

with the strongest disapprobation he feels for their sins. *I beheld the transgressors*, says David, *and was grieved.—Rivers of water run down my eyes, because men keep not thy law.* Here was the holy, affectionate zeal of a child of God. It did not vent itself in the language of unhallowed reproach, of loud and angry exclamation. It retired, and wept in silence. How amiable the example! Let us see to it, that our zeal be of this excellent kind; a zeal that can *pity* as well as *disapprove* the wicked; that can *grieve* as well as *reprove*. Let us beware of attempting to press human passion into the service of God and religion. Let us feel the justice of that remark, that “he who hates another for not being a Christian, is himself not a Christian.”* Let us tremble at the thought of brandishing the vengeance of the Almighty, *of calling down fire from heaven upon the enemies of Christ, or our own.* Such a zeal, surely, never came from above. It is earthly; it is sensual; it is diabolical.

Again, our zeal for God and religion should be attempered with *humility*. To stand up on the side of Jehovah and his truth, before an ungodly world; to appear in behalf of Christ and his religion, in the presence of enemies and blasphemers, is surely to be engaged in a noble cause. It is to act a sublime part. For this very reason, the deepest humility becomes us. The best of Christians are but too unworthy such an honour. And the best of Christians most sensibly feel this unworthiness.

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* Lord Lyttleton.

When they consider how much themselves have done to bring reproach on the sacred name of Jesus, and to open the mouths of blasphemers, they sometimes feel as though *their unhallowed lips* should be forever sealed from uttering reproofs to others. Or if an overbearing sense of duty constrain them to this painful office, they feel as if every reproof they dispensed to others, fell with tenfold weight upon themselves. And this is the very spirit in which all reproof from one sinner to another should be administered. It is *proper* it should be so. We are never so well prepared to act such a part, as when we are prest with the deepest sense of our unworthiness. And reproof, in such a case, comes with new force and solemnity, and with a far greater probability of a happy effect.

Again, our zeal should be chastened by *prudence*. There is a certain *decorum* to be observed in selecting the place, the circumstances and the occasion, for the exhibition of such a spirit, and for the performance of the duties connected with it. A discreet regard to this object is of high importance. Its neglect is attended with multiplied evils and infelicities. If an honest and zealous Christian grossly step out of his proper *sphere*; if he flagrantly misjudge in regard to the *season* of his exertions; or if they be, in their *manner*, uncouth, unkind, or extremely vehement, they will too probably, however well intended, defeat their own object. It is a gospel injunction, that *all things be done decently and in order*. Doubtless, it is through the neg-

lect of this rule, that religion has not unfrequently been dishonoured by its friends; while its foes have found occasion for triumph, and for hardening themselves in sin.

Still further, our zeal should be *proportioned to the importance of its particular object*. It was the fault of the Pharisees of old, and a striking evidence of their insincerity, that they were extremely scrupulous respecting many observances of small moment, and *omitted those weightier matters of the law, judgment, mercy and faith*. Nor is it *uncommon* for hypocrites to be superstitiously tenacious of things comparatively unimportant, while the great essentials of religion are neglected. All truth, indeed, should be sacred with us. So should all duty. But all truths and duties are not of equal importance. Some are plain. Others are more difficult to be discovered. Some lie at the very foundation of religion. Others are not fundamental. In regard to some, all good men are agreed. Respecting others, the best of men have thought and practised variously. Now it argues a strange narrowness of mind, or perverseness of heart, or both, to be equally tenacious and engaged upon all these points; to be as ready to exclude another from our charity, to pronounce him a heretic, and no Christian, for a small error in judgment, or practice, as for the greatest. And certainly those Christians, if there be any such, who hope well of the openly profligate, if, in their opinion, they are but *orthodox*, while they can have no good opinion of the most exemplary,

who differ from them in some small points of opinion, act a strangely inconsistent part. Something must be wrong, either in the head or heart. That may be safely pronounced the true zeal, which is sacredly and inflexibly tenacious in all great points of faith and practice, and generously candid in all those of inconsiderable moment.

In fine, our zeal against sin should manifest itself in such ways only, as are *warrantable and lawful*. For a single offence in this point; for a rash and angry expression to a provoking people at the waters of Meribah, Moses, that eminent servant of God, was denied the honour and happiness, which his heart so ardently wished, of conducting the Israelites into the land of promise. Nor are any of us out of danger, while conversant with erroneous or wicked men, of being transported by that *wrath of man, which worketh not the righteousness of God*. It is unhappily the case that zeal, being a strong emotion of the mind, and, like other strong emotions, apt to magnify its object, naturally unfits us for judging accurately what methods of its expression are right, and what are wrong. Men are too prone to suppose, that if their general intentions be good, they cannot mistake in the execution of them. Many have been so far carried away by a torrent of zeal, as quite to forget or neglect the maxim, that *we must not do evil that good may come*. Yet this maxim lies at the very foundation of all morality, and of all practical religion. How absurd, not to say, impious, to entertain the idea of

glorifying God, by violating his laws! How absurd, to think of benefiting our fellow-men, by trampling on the sacred principles of love and humanity! What a monstrous, unchristian, *antichristian* zeal is that which has tormented and destroyed men's bodies to save their souls! And if the *character* of a man is his best earthly possession, those surely are in no small mistake, who, under the pretext of religion, mangle and destroy the reputation of their fellow-creatures, by uncharitable censures and bitter revilings. *This warfare and these weapons are not spiritual, but carnal.* How surprising, how lamentable, that any should be *bigots* in the cause of *peace and love!* that *malice and slander* should be employed in professed support of the *benevolent religion of Jesus.*

Z.

OF THE FAITH OF THE NEW
ENGLAND CHURCHES.

No. 1.

THE successive numbers of PASTOR, in his "Survey of the New England churches," particularly those on confessions of faith, have imparted much pleasure and instruction to my own mind, and to the minds of many other readers of the Panoplist. Wishing to contribute all in my power toward accomplishing an important object of this work, viz. a reform of the churches of New England, I shall, for this purpose, present some historical facts, which shew what was their faith in their early, and as I apprehend, their purest state. The character of the fathers of New

England for theological and biblical knowledge, for Christian piety and morality, for wisdom, displayed in their religious, civil and literary institutions, stands deservedly high in the estimation of the wise and good. Great weight ought, therefore, to be attached to their testimony in the cause of evangelical truth.

As early as 1648, a synod was holden, consisting of elders and messengers* from all the churches in New England. In their result they say; "This synod having perused and considered, with much gladness of heart and thankfulness to God, the confession of faith lately published by the reverend assembly of divines in England, do judge it to be holy, orthodox and judicious in all matters of faith, and do therefore freely and fully consent thereunto for the substance." Accordingly they republished it as "their confession of faith, and as containing the doctrine constantly taught and professed in the New England churches" at that time.

It is worthy of remark, that this confession, compiled by the venerable and learned assembly, who composed the larger and shorter catechisms, and containing the same doctrines, was approved and subscribed by every member of this synod. In doing this they declared, that they intended to express their belief and profession of "the same doctrines, which had been generally received in all the reformed churches in Europe."

This same confession was adopted by the General Assem-

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* Elders, were ministers; messengers, lay delegates.

bly of the Presbyterian church in Scotland, the preceding year.

About this time, the Savoy confession of faith, embracing the same doctrines, was adopted by a synod of the Congregational churches, held at the Savoy in London. The same doctrines were sanctioned afterward, in 1690, by a general meeting of the Presbyterian and Congregational churches in England.

In 1680, the New England churches, by their elders and delegates, assembled in synod, renewed their assent to the Westminster confession of faith. In consequence, the General Court ordered it to be printed (to use their own words) "for the benefit of the churches in the present and after times." This public and solemn act of the churches, assembled in synod, has not been annulled by any subsequent act; nor has this confession been superseded by the public adoption of any substitute. It must of course now be considered, and, taking into view the whole body of Christians in the commonwealth, belonging to the Congregational churches, I believe it may correctly be considered, as the adopted public confession of the faith of the Congregational churches in Massachusetts.

In 1708, all the churches in Connecticut, assembled by their ministers and delegates at Saybrook, unanimously approved and adopted the Savoy confession of faith. Their proceedings received the sanction of the legislature. And the churches in this state have continued steadfast in this faith to the present time.

These doctrines have been, and still are, acknowledged, and re-

cognized as the essential and distinguishing doctrines of Christianity, in the articles of the church of England, and in the confessions of the great body of the Presbyterian churches in Holland, Scotland and America. These doctrines were embraced and maintained, as the truths of Scripture, by the Reformers, and by the Christian church, where it has existed in its purity and simplicity, from the days of the apostles. In evidence of the truth of this assertion, I adduce the following result of the laborious inquiries of a very learned divine of our own country.*

"The doctrines contained in the Assembly's shorter catechism and the Westminster confession of faith, particularly the doctrine of the divinity and satisfaction of Jesus Christ, original sin, the necessity of special grace in regeneration, justification by faith, &c. have been universally received, taught and established in all ages of the Christian church. After all the search I have been able to make into antiquity, I can find no single instance of any public confession of faith, drawn up by any council, or generally received by any Christian country in the world, wherein any of these doctrines have been plainly and expressly denied. For though there have been some men scattered up and down in the world, and sometimes convened in assemblies, who have not believed these doctrines, and have sometimes endeavoured *covertly* to disguise them and let them drop, and thus by degrees to root them out of the Christian church, yet

....

* President Clap.

they have never *dared* openly, and in a formal manner to deny them by any public act, because they knew that these doctrines had been so universally received in the Christian church, that all antiquity would condemn them, and that such an open denial would bring on them the resentment of the Christian world.”*

I am very sensible that truth is not always with the multitude; but admitting the correctness of what has now been stated, it seems absolutely incredible that these doctrines should in all ages have been received so generally, as the truths of God, and by the most learned, pious, and exemplary Christians, unless they had been plainly revealed in his word. If Christianity has proved a blessing to the world, friendly to the freedom and happiness of man, to civil government, and sound science; if it has prevented the spread of vice and immorality, convinced and humbled the guilty, and shed light and joy into the hearts of true penitents; if it has soothed the sorrows of life, yielded consolation to Christian mourners, and joy unspeakable to the dying; it has been that sort of Christianity, which is characterized and identified by these distinguishing doctrines.—This faith prompted the fathers of New England to leave their native land, to brave the dangers of the ocean, to plant themselves in a wilderness amidst savage men, and to found and cherish those institutions, which have rendered their memory precious, and excited the veneration

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* Brief history and vindication of the doctrines of the New England churches, p. 26.

and gratitude of their posterity. This was the faith of the army of holy martyrs, which enabled them to triumph on the rack, and to exult amidst the flames kindled to devour them. The truth and excellence of these doctrines have been tested by their genuine fruits on the hearts and lives of those who have cordially embraced them, and lived under their influence. Let them not, then, be hastily rejected. For, “thus saith the Lord, stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls.”

PHILO PASTOR.

(To be continued.)

CONSOLATORY LETTER ON THE DEATH OF A CHILD.

June 17, 1807.

My dear Friends,

“Is it well with the child?” Infinitely better, I trust, than to be here. O let us be forever thankful for that blood, and for that spirit, which can at once cleanse and sanctify both our own souls and the souls of our infant children; and for that gracious declaration of the Saviour, “of such is the kingdom of heaven!” Thanks be to God for his unspeakable gift, and for the health, vigour, perfection, glory, and immortality beyond the grave. But, while my soul thus rejoices with yours in God our Saviour, strange inconsistency, my weaker part dissolves in tears of sympathy with my afflicted friends. Sensibly do I feel your disappointment, your

pungent sorrow. But with Him, who was made perfect through suffering, you will each say, "the cup, which my *Father* hath given me, shall I not drink it?" Every thing to reconcile our hearts to the dispensations of Heaven, to assuage our grief, to comfort our souls, to animate our hopes and brighten our prospects, is contained in that tender, that endeared word, *Father*. Let your minds dwell upon the thought, and may the God of all consolation fill each of your hearts with comfort and joy unspeakable through Christ Jesus! And may the same divine Jesus, who himself once wept, while on earth, forgive the weakness of our tears, and in his own good time restore us to the enjoyment of our tender offspring, which he has thus early, and so *kindly* received to his arms!

EPITAPH FOR AN INFANT, BY FRANCIS HOPKINSON.

SLEEP on, sweet babe! no dreams annoy thy rest,
Thy soul by grace renew'd flew from thy breast;
Sleep on, sweet innocent! nor shalt thou dread
The passing storm that thunders o'er thy head.
Through the bright regions of yon azure sky;
A winged seraph now she soars on high;
Or on the bosom of a cloud reclin'd,
She rides triumphant on the rapid wind;
Or from its source pursues the radiant day,
Or on a sunbeam smoothly glides away;
Or mounts aerial to her blest abode,
And sings inspir'd the praises of her God.
Unveiled thence to her extensive eye
Nature and nature's laws expanded lie.
Death in one moment taught this infant more,
Than years, or ages, ever taught before.

ORIGINAL LETTERS FROM AN
AGED MINISTER TO A YOUNG
STUDENT IN DIVINITY.

No. 8.

My dear Sir,

HAVE a care to make meaning sermons, such as aim at the great end of preaching: To save a soul from death, and hide

a multitude of sins: To comfort the best people in the world, and help them on their way to glory.

When we apply ourselves in earnest, and with all suitable affection, to convince and convert, to edify and comfort our friends, our brethren in immortal bonds; the arrangements will be the more natural. The style, though simplified by feeling, will be the more pure and the more impressive. Your whole manner will be the better: plain indeed, and faithful, but inoffensive, dignified, humble, loving, like the manner of good people speaking from their dying beds.

We would not adopt a smooth, cold manner, which brings nothing home to the conscience; which leaves the careless sinner and the hypocrite to sleep on without disturbance. Nor may we be content with being solemn, with telling what is wrong, inveighing against sin, and holding up terror.

Our great business is to testify the gospel of the *grace* of God.* To make this intelligible, we must faithfully shew men their sin and guilt, and how they are undone by it, and lie at mercy in more respects than one. But the truth, in *this* case, must be spoken in love, and the vilest sinner tenderly invited and encouraged to return. The grace of Heaven must be held up without ceasing, to the most untoward; and preached with a grace; with all *our* hearts; with a good will like that which the Saviour himself breathed to his crucifiers,† and which the primitive heralds

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* Acts xx. 24.

† Luke xxiv. 47.

of his grace exhibited.† Comparing these, we remark with trembling, that to preach the gospel in its own gracious spirit, is a very particular attainment, which many a popular and many a solemn preacher never reached.

Christianity too must be preached as a reality. She must be delineated and portrayed in her own lovely form. To do this justly, and enter well into the spirit of it, is much more than to show what sin is, and testify against it; much more than to say what is *not* religion. Indeed the most effectual way of detecting what is not, is clearly to show what is. Here then is a great object always to be kept in view. And

Here let me add another hint. Let our discourses, as much as possible, be the product, not of mere study, but of practical meditation. "Study," says Dr. Manton, "is like a winter sun, that shines, but warms not." Meditation is a *serious* acting of the soul upon a subject, in the view of its serious nature, as it respects ourselves and others. Composing in this way is profitable to our own hearts. And such discourses are much more likely to interest and profit others.

In fine, let us pray and endeavour in all our sermonizing to lose every little concern, in the magnitude of our subject; and go forth to divine things, and to the souls of men, unfettered by any ambition of making a figure and gaining applause, or any fear of coming short of it. Our business is to approve ourselves to God, to honour our Redeemer,

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† Acts iii. 25, 26, and xiii. 38.

and call upon high and low to do the same. To keep him in view, with a just reverential esteem; to feel his authority and the great importance of his messages: and a proper tenderness withal to those we address, will probably command a better style and manner than any of our own speculations could produce, or any rhetorician point out to us.

I write with freedom; but not without a thousand misgivings. I know that a great poet has said, "Let those teach others, who themselves excel." But in fact I should have less to say on this subject, did I not discover, on a review of my own doings, a great deficiency in this instance. Indeed whatever part of ministerial work I turn to, so many failures meet me, that nothing but the force of truth, and a strong desire that others may do better, could have induced me to make observations and lay down rules, with so little reserve.

Accept my love. May the grace of our divine Master be ever with you. I am, &c.

(To be continued.)

SURVEY OF NEW ENGLAND CHURCHES.

IN the last volume of the Panoplist, we carefully noticed several existing evils, and suggested some things, which are deemed necessary to the prosperity of our churches. It is the design of this and several succeeding numbers to unfold briefly, though with some degree of minuteness, the peculiar dangers, to which the followers of Christ are exposed, with respect to the *Christian faith, Christian experience, and Christian practice.*

I conceive nothing more dangerous to the churches with respect to *the Christian faith*, than *the misrepresentations of its enemies*. Evangelical truth, in its own divine form and dress, has so much to recommend it to the hearts of believers, and to the reason and conscience of all men, that it cannot, without difficulty, be rejected. In itself it has a perfect agreement with the intellectual faculties of the human mind. Whereas error, in its own nature, is totally repugnant to reason, to conscience, and to every upright principle. "Wicked men and deceivers," aware of this, and despairing of success from direct opposition to the truth *as such*, have recourse to the art of misrepresentation. By their dexterity in this illusive art, they materially alter the form of truth. They disfigure its lovely features, array it in a foreign dress, and surround it with false appendages. By concealment, by addition, and by distortion, they make the truth appear quite *another thing*. Shaped and dressed by them, it ceases to exhibit its own engaging form, and appears a frightful monster. It must be added, that in all their misrepresentations, they apply, with great address, to the corrupt passions of human nature. While they endeavour to prevent the alarm of conscience, by professing to be the advocates of truth; they obtain success in their mischievous design, by giving truth an air, which is likely to offend the pride of reason and the depravity of the heart, at the same time decking error in such a manner, as to flatter and please.

Another method, to which

erroneous men owe much of their success, is *the misapplication of scripture*. Sensible of the high authority, which the scripture has obtained over the minds of people in general, they think it not consistent with prudence, and perhaps it is not quite consistent with their convictions, avowedly to reject it. They therefore resort to it, not with that sacred reverence and implicit submission, which are due to the word of God, but with a determination to derive from it what arguments they can in support of their favourite tenets. It is astonishing to observe what cunning and what boldness they use in detaching passages of scripture from their obvious connexion, or in concealing their true sense by a plausible criticism, or an artful gloss, or in forcing them, in some other way, to favour sentiments, which are contrary to the spirit of revelation.

There are many modes of false reasoning employed by the adversaries of truth, of which it is important for Christians to beware. But I shall chiefly insist upon the two which have been mentioned; *misrepresentation of the truth*, and *a wrong application of scripture*.

On no points do the enemies of evangelical religion carry their efforts to a higher pitch, than on those which immediately relate to God. *The scripture doctrine of the Trinity* is at the foundation of revealed religion, and is peculiarly and inseparably connected with the economy of redemption. The cordial and pious reception of this doctrine, which is so incomprehensible and mysterious, requires that the pride of erring reason

be subdued, and that faith rest implicitly on the testimony of God. On this account men, who are governed by a proud conceit of their own understanding, or by the principles of corrupt philosophy, bestir themselves to overwhelm it with infamy or contempt. It is my design in this number to give a specimen of their misrepresentations of the doctrine, and their misapplication of scripture in opposing it.

The capital misrepresentation of the doctrine of the Trinity, which I shall notice, is, *that it implies polytheism, or asserts the existence of three Gods, and that it contains a palpable contradiction or absurdity, by asserting that these three are one.*

The charge of polytheism is wholly groundless, because correct Trinitarians do not affirm, either directly or indirectly, that there are *three Gods*. Their belief is, that in the mode of the divine existence there is a foundation for a personal distinction; or in other words, that the Supreme Being exists in three persons, the FATHER, the SON, and the HOLY GHOST. The nature of this personal distinction they pretend not to describe. The idea, that it resembles the distinction among human persons, is by no means admitted. As the distinction is peculiar to the existence of Jehovah, and is founded in his infinite perfection, it is deemed absurd to borrow any similitudes from other beings in order to explain it. To designate the distinction briefly and conveniently, the term, *persons*, is adopted. The term, however, is not used according to its common acceptation, but

in an appropriate, theological sense. And why is not the use of technical terms as allowable and important in theology, as in any other science? In the arts and sciences, instead of making new words to express every idea, words are frequently taken from common language, and used in a *scientific or technical* manner. And it is understood, that whenever such words are employed with reference to the arts and sciences, they convey a meaning different from what they previously bore in common use. Now because in common language three persons signifies three men, it cannot be inferred, that *three persons*, when applied to the divine nature, signifies three Gods. Whatever the term *persons* may signify, when applied to men, in its theological sense it must always be understood to denote a kind of plurality, which is perfectly consistent with the proper unity of God. The FATHER, the WORD, and the SPIRIT are *three*; not three Gods, but as Trinitarians are accustomed to speak, three *persons*, the word being used to signify the indescribable and incomprehensible distinction between the Father, Son, and Spirit in the unity of the Godhead. Accordingly Trinitarians adopt the plainest and most forcible construction of all those scriptures, which assert the oneness or unity of the Supreme Being. "The Lord our God is *one* Lord," means as much upon the Trinitarian, as upon the Antitrinitarian scheme.

When, therefore, the opposers of the scripture doctrine of the Trinity bring against it the charge of *polytheism*, and say

that it makes three Gods, let Christians mark well the charge, and remember that it is a misrepresentation highly injurious to the Trinitarian scheme. For neither do the advocates of the doctrine believe, nor does the doctrine itself indicate, that there are, in heaven or in earth, more Gods than one.

The other part of the misrepresentation is, that the doctrine of the Trinity contains a palpable contradiction or absurdity, by asserting that three are one. It is conceded, that any doctrine, which contains a real contradiction, is contrary to the dictates of sound reason, and ought to be exploded. A proposition, which involves an absurdity, cannot possibly be true. If the doctrine of the Trinity implied, that Jehovah is *three* in the same respect in which he is *one*; in other words, if the doctrine implied, that *three persons* are *one person*, or *three Deities one Deity*, it would be a plain contradiction, and must be instantly rejected. But the doctrine involves no contradiction, because it does not assert that God is *three* and *one* in the same sense. Trinity is ascribed to God as to personality, and unity as to divine essence. Now surely there is no contradiction in saying, that a Being, who is *three* in one respect, is *one* in another. But we pretend not to give any adequate description of the difference between divine personality and divine essence. We acknowledge our incapacity to understand, or by any terms whatever to express, the precise manner, in which the Trinity subsists in perfect divine unity. Our faith rests on the authority of God, who cannot lie. He knows

his own perfections, & has deigned in mercy to give us needed instruction. In his word we find that distinct personal agency and all divine perfections are ascribed to the FATHER, and to the SON, and to the HOLY SPIRIT, and thus we are taught, that the one living and true God is, in a mysterious manner, *triune*, or exists in a Trinity. Like all other truths respecting God, it is incomprehensible, and like many others it is wholly inexplicable; but who can say, that it involves an absurdity?

Beware then, Christian churches, of all attempts to expose, depreciate, or obliterate from your creed, this sacred tenet of Christianity. It is the basis of revealed religion. Your dependence, your affections, and your worship must be indissolubly connected with your sentiments on this fundamental point. When they, who arrogate to themselves the name of *Unitarians*, use their genius and science to undermine this truth, be assured their science is "falsely so called," and their genius is kindled by an unhallowed fire. Your attentive minds will easily observe, how earnestly they wish to diminish your reverence for the holy Scriptures, and how decidedly they prefer an appeal to the oracles of human reason, before an appeal to the oracles of God. The argument which they most violently urge against the Trinity, appears, on careful inquiry, to be a manifest misrepresentation. Yet to this misrepresentation is to be chiefly ascribed the influence which they have gained in the world. Take heed, then, lest any man deceive you. Be alarmed at the presumption of

those who practically affirm, that the human understanding is more competent to determine on the mysteries of the divine nature, than the infinite wisdom of God. Consider how dangerous to the souls of men is the prevalence of those principles, which cover unyielding pride of heart and consequent alienation from genuine scriptural divinity, and which evidently lead on to avowed apostasy from all religion.

It is with grief I make the additional observation, that Socinians have been much aided and supported in their practice of misrepresentation, by the false theories which some professed Trinitarians have adopted, and by the various hypotheses which have been devised, and the vain attempts, which have for many ages been made, to explain the mode of the divine existence.

But this species of misrepresentation is not the only instrument, which Unitarians employ against the doctrine of the Trinity. We cannot, without solemn reprehension, notice their manner of explaining and applying holy writ. One grand misapplication with which we charge them is, *that they collect together those scriptures, which speak of an inferiority of the Son to the Father, and urge them as direct arguments against Trinitarians.* This, we contend, is neither just nor pertinent, unless Trinitarians hold, that the character of a divine person is the only character which Christ sustains. But this is not their creed. They apprehend that the Son of God, in his original divine character, was not qualified for the work of a Redeemer, and therefore that the character which was suited to

that work, was an *assumed* character. This, they believe, agrees with the Christian scriptures, which explicitly teach, that he who was rich became poor; that he who was in the form of God, and thought it not robbery to be equal with God, made himself of no reputation, and was found in fashion as a man; that he who was Lord of all, became a servant; in short, that the eternal Son of God, for the purpose of redemption, united human nature to his divine nature, and so, in an incomprehensible manner, became God and man in one person. Thus he was qualified to sustain every office which must belong to a Redeemer. In his assumed character he became an atoning priest, a prophet, a servant, a mediator. In all the offices which he executes in the work of redemption, he is subordinate to the Father, and in his human nature entirely dependent. Hence the propriety of those scriptures, which represent him as sent by the Father, as praying to him and assisted by him, as performing the actions of a man, obeying, suffering, &c. And considering that his work on earth required him to appear and act wholly in his *assumed* character, it is easily accounted for, that his humanity and his official inferiority are so often presented to view. But although the New Testament so frequently exhibits Christ in his official and subordinate character, it does not conceal his high original, but declares, in the plainest and most emphatical language, his eternal power and Godhead. Now if the scriptures never spoke of Christ, except in his human or official character, or if it were

impossible for a person truly divine to assume and sustain a character of inferior dignity ; or, to use different words, if it were absolutely necessary, that the character of Christ the Saviour should consist either of *mere Deity* or of *mere humanity* ; then it would be sound reasoning to urge those scriptures, which speak of Christ's inferiority to the Father, as arguments against his equality, and those which speak of his humanity, as arguments against his divinity. But the fact is, Christ sustains characters and offices exceedingly various, and so a foundation is laid for the variety of manner, in which the scriptures speak of him with reference to those offices. At one time he is represented as the creator and upholder of all things in heaven and earth ; at another time, as a feeble infant. At one time he is described as the supreme king ; at another, as the servant of worms. At one time he is represented, as immortal, having life in himself ; at another time, he expires on the cross, and is laid in a sepulchre. Such various and widely distant characteristics belong to the same person ;—a person, however, executing different offices, and uniting different natures. These things are taught in the word of God. It is the part of faith to receive them. And there is no more propriety in arguing from the official inferiority of the Son against his equality, than there would be in arguing from original equality against his inferiority. It would appear as correct reasoning, to argue from those passages which assert, that Christ is God, against the doctrine of

his manhood, as it is to argue from passages asserting his manhood, against the doctrine of his Deity. Both these methods of reasoning are antiscriptural, and totally inconclusive.

Keeping these observations in mind, let us attend to a few of the particular passages which Socinians urge against the Trinity.

In Deut. xviii. 18. is the following prediction of Christ. "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I command him." "Here," says a learned Unitarian, "is nothing like a second person in the Trinity, a person equal to the Father, but a mere prophet, delivering in the name of God whatever he is ordered so to do."

Reply. If Trinitarians denied, that Christ sustains any character but that of a divine person, this reasoning would be valid. But as they do not, where is its force ? "Much in the same manner might those, who never saw David till he was ascending Mount Olivet, weeping, with his head uncovered, and barefoot, say, *here is nothing like the king of Israel*. Jesus says to his disciples, *Lo, I am among you as one that serveth*. With equal propriety might it be argued from these words, that he could be in no respect superior to his disciples, because *here is nothing like superiority* ! The words of God by Moses will equally prove that Christ is not a priest or a king, as that he is not a divine person, because he is not *here* mentioned under any of these characters."

The prophets predict, and the evangelists narrate the Messiah's

sufferings and death. These, it is said, are characters, not of God, but of a man.

Reply. Sufferings and death undoubtedly belong to Christ, as man. It was in his human nature only, that he was capable of them. But we cannot thence infer that he is not God, unless it appear that sufferings and death were the sublimest traits in his character. According to the reasoning now under consideration, we might infer from those scriptures which declare Christ to be the Creator of the world, that he is nothing but Creator.

Many scriptures represent Christ as praying to the Father, which is inconsistent with his being God.

Reply. This objection proves nothing against the Trinity, if it be possible, that a divine person should voluntarily assume human nature, and in that nature be the subject of those graces and perform those duties which belong to man. Is Christ's *praying* a certain proof that he is not God? Why is not his being the *object of prayer* to his disciples an equal proof that he is not man?

John v. 20. *I can of my own self do nothing.* Mark xiii. 32. *Of that day and that hour knoweth no man, no, not the angels which are in heaven, nor the Son, but the Father.* John vi. 57. *As the Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.* Here Christ disclaims underived power, omniscience, and self-existence.

Reply. All this is true of Christ, in that nature which he assumed, and that character which he sustained as Mediator.

In these scriptures he speaks of himself as the Son of man. But his being the Son of man was the consequence of his humiliation. He *took upon him* the form of a servant, and in his whole mediatorial work on earth, he was a servant, and acted as a servant. With reference to his divine nature, he makes very different declarations.

Churches of Christ, these remarks are made to fortify you against the seductive influence of those, who deny the sacred Trinity. Let me state it as a maxim to be constantly kept in remembrance, that *we are not to determine the character of Christ from a few detached passages, but from the tenor of scripture, or from a connected view of all those passages which relate to him.* Unitarians have written in their books, and will repeat to you with an air of infallible wisdom, that Christ cannot be God, because he is called the Son of man; because he said, *I can do nothing of myself*; because he was sent by the Father, acknowledged that his Father was greater than he, &c. You will not fail to consider it an essential gospel truth, that Christ, in the work of redemption, is subordinate to the Father; that, in the official character which he sustains, as High Priest, Mediator, &c. he is dependent on the Father, prays to him, serves him, suffers, and dies. But let it never be ungratefully forgotten, that all this is the effect of his voluntary humiliation. Had he not *consented* in love to sinners, to be made in the likeness of men, to assume the form of a servant, to become poor, to be a despised, suffering, dying

man ; had he not consented to all this in order to redeem transgressors, he never would have appeared in any lower character, than that which is ascribed to him by John ; *In the beginning was the Word, and the Word was with God, and the WORD WAS GOD* ; and by Paul ; *All things were made by him and for him*. From the low abasement, to which the Son of God mercifully condescended, will you take occasion to deny the exalted dignity and the uncreated glory, which belongs to his original character, and which are not altered, though in a measure concealed, by the humble form of a servant. We allow that he was a man, a servant, a sufferer. But we allow it to the eternal praise of his love and condescension, not to the rejection of his Godhead. Let not the evidence of Christ's human nature and his abasement turn to his reproach ; but always lead you to contemplate, with holy admiration, his eternal Majesty, and the infinite descent of that Majesty in compassion to sinners. The lowliness of his human character sets off the glory of his divinity ; while the infinite height of his divine character sets off the glory of his humility. Such, brethren, are the dictates of reason sanctified by the gospel. But what shall we say of that reason, which deduces from the condescension and voluntary abasement of the merciful Saviour, an argument against that divine excellence and sublimity of character, without which his condescension would have no merit ? Such reason, however admired by man, is foolishness with God. How celebrated so-

ever the literary fame of some, who deny the sacred Trinity ; be not captivated by the fame of their learning. That very *literary greatness*, which tempts you to implicit confidence in their opinions, carries them furthest from the simplicity of the gospel, and renders even a just respect for their talents dangerous. Beloved brethren, think often of that day, when the honourable distinctions of genius and erudition will be no longer recognised ; when the last great assembly will see, that they, who reject the Son, reject the Father also ; when that presumption of pride, which disbelieves what is mysterious, and revolts from what is humiliating, will be covered with infamy ; and when unfading crowns of glory will adorn all those, who, distrusting their own understanding, are taught by grace to confide in the wisdom and obey the commands of the INCOMPREHENSIBLE GOD.

PASTOR.

THOUGHTS ON MATT. XXIII. 35.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

THE passage presents two difficulties ; the first of which is to ascertain the person here mentioned under the name of *Zacharias*.

Of the various opinions, which expositors convey on this subject, the following seems most probable ; viz. that the person here mentioned is that *Zacharias*, whom the Jews slew by com-

mand of King Joash, in the court of the Lord's house, 2 Chron. xxiv. 21. It is true, indeed, that his father is called not *Barachias*, but *Jehoida*. It is true, likewise, that many of the Jews had two names: perhaps these two belonged to him. This, Chrysostom asserts, as we are informed by Doddridge. Possibly too there is an error in copying. Jerome, saith the last mentioned author, found it different in the *gospel of the Nazarenes*.

Another difficulty is this. How could one generation be answerable for the sins of their predecessors? How could it comport with divine justice, to require of the Jews, of Christ's time, all the blood, which had been shed by others?

God often treats a nation, as if that nation were a single person. Though the individuals, who joined in the death of Zacharias, were all dead at the time of Christ, the nation, as a political body, existed. To constitute national identity, identity of persons is not required. We often speak of ourselves in a national capacity, and say, that in our infancy, *we* were feeble; but *we* have now become strong, and in a century from this time, *our* strength will be greatly increased; though not one person now on the stage existed, when the country was settled, and not one, perhaps, of its present inhabitants will exist a century hence.

This mode of speaking is common in scripture; it runs through the eleventh chapter of the epistle to the Romans. There the nation is mentioned as the same political body, when it rejected the gospel, as in those subsequent ages, when it should

embrace the gospel. That same nation, which had fallen, when the apostle wrote, shall rise by faith, after the lapse of many hundred years. So the Jewish church is described, in prophecy, as the same body, or assembly, to which, in the Christian age, Gentiles shall be added.

This manner of speaking, and of viewing the subject, generally prevails in regard to civil corporations. A contract made by a corporate body must be fulfilled, though all the persons entering into that contract have deceased. A nation, perhaps, will put up with one injury from another nation; but if that injury have been preceded by a series of injuries for sixty years, the case will be different; neither will it be inquired how far those concerned in the recent injury, were concerned in those, which preceded.

But the main question is, how it can be *just*, that the individuals, now composing a nation, should suffer for the sins of their predecessors: how the righteous blood of Abel and Zacharias could *justly* be required at the hands of those, who did not exist till several ages after this blood was shed.

It is replied, that the generation of the Jews, on whom such direful ruin descended, suffered no more than their personal iniquities deserved. It would have been just in God to have punished them with these judgments, had their predecessors been guiltless. Still it may be true, that had their predecessors been guiltless, the judgments mentioned would not in fact have fallen on these individuals. The Jewish nation were, for

many ages, *treasuring up to themselves wrath against the day of wrath.* At length, the storm, which had been collecting and thickening, for many ages, burst; but not, let it be noticed, on the heads of the innocent. If less righteous blood had been shed in the nation, destruction would either have been delayed, or else, have been accompanied with less severity; still the ruin was, by no means, disproportionate to the guilt of that generation, on which it fell. Justice requires that no creature be punished more than he deserves; but it does not require, that all be punished to the extent of their deserts. It has been taken for granted, that the generation, which experienced the effects of divine wrath, agreeably to our Lord's declaration, had deserved the judgments, which they felt. Surely then they did not cease to deserve them, because their predecessors had been treated with a degree of lenity, which *they* did not deserve.

Suppose a man extremely profligate lives in a virtuous nation; another person of similar character lives in a nation, the individuals of which resemble himself. The first nation, we will suppose, feels no national judgments; of course, the sinner, who dwells in it, has no part in any general calamity. The other sinner partakes in the wars, earthquakes, or pestilence, with which an offended God scourges the people with whom he is united. While this latter sinner feels no calamities, which he might not justly feel, were he insulated, is he treated unjustly, because another sinner, of the same moral character, lives at his ease? Divine justice will prevent every one from suffering more than his sins deserve: but whether each individual shall suffer as much as he deserves, may depend on his connexions, or a thousand circumstances foreign to his moral character.

LEIGHTON.

Selections.

ORIGIN OF THE NAME JEW.

ALL the posterity of Jacob were anciently called *Israel*, or *Children of Israel*, from the surname of that patriarch, till the time of king Rehoboam, when ten tribes revolted from this prince, and, adhering to Jeroboam, were thenceforth denominated the *House of Israel*, while the two tribes of *Judah* and *Benjamin*, who remained faithful to the family of *David*, were styled the *House of Judah*: Hence, af-

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ter the defection of the ten tribes, according to the LXX. *Ἰσδαῖοι*, *Jews*, signify *subjects of the kingdom of Judah*, (as 2 Kings xiv. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11.) But after the Babylonish captivity, the name, *Ἰσδαῖοι*, or *Jews*, was extended to *all* the descendants of *Israel*, who retained the *Jewish religion*, whether they belonged to the *two*, or to the *ten* tribes, whether they returned to *Judea*, (as no doubt some of the ten as well as of the two tribes

did) or not. For as the learned bishop Newton has well observed, it appears from the book of Esther, that there were great numbers of Jews, (*Iudæi*) in all the hundred twenty and seven provinces of the kingdom of Ahasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; *they must many of them have been the descendants of the ten tribes, whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and all without distinction are denominated Jews. (Iudæi.)* See Esther iii. 6. xiii. 4. iii. 8. v. 9. xi. 17. ix. 2, and following verses.

In this extensive sense the word is applied in the New Testament. See Acts ii. 5, 8—11. Comp. Acts xxvi. 7. James i. 1.

Further, the name of the patriarch Judah, from which the Jews were called, *Iudæi*, means a *confessor of Jehovah*: Hence the apostle distinguishes, Rom. ii. 29, 30, between him who is a *Jew outwardly*, and him who is a *Jew inwardly*. By the former, he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed Christ; by him who is a *Jew inwardly* he intends one, who, whether *Jew or Gentile* by natural descent, is a child of Abraham by a lively faith in Christ, the promised Seed, (see Rom. iv. 16, Gal. iii. 7, 29) and consequently is a true *confessor of Je-*

hovah. In like manner Christ himself speaks of the apostate unbelieving Jews of *Asia Minor*; *which say they are Jews, Iudæi, i. e. the true confessors or worshippers of God, but are not,* Rev. ii. 9, iii. 9. And St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47. *He that was called Judas, Iudas, a confessor of Jehovah; but was far from deserving that glorious appellation.*

Parkhurst.

MORNING PRAYER FOR A FAMILY.

ALMIGHTY and ever living God! we acknowledge ourselves bound, by innumerable obligations, to praise and adore, to love and serve thee. From thee we have received our being. Thou art our constant preserver and bountiful benefactor: the source of every present enjoyment, and the spring of all our future hopes. Thou hast also, in thine infinite condescension, been pleased to look down with pity on our fallen race, and freely to offer salvation to us through Jesus Christ. We adore thee for the knowledge of thy will, for the promises of thy mercy and grace, and for the joyful prospect of eternal life so clearly revealed in thy holy word. Possess our minds, O Lord, with such a deep sense and firm persuasion of the important truths which are there made known to us, as shall powerfully influence and regulate all our thoughts, words, and actions.

But while we celebrate thy goodness towards us, we have cause to be ashamed of our own conduct. We have great reason,

O Lord, to be humbled before thee on account of the coldness and insensibility of our hearts; the disorder and irregularity of our lives; and the prevalence of worldly and carnal affections within us. Too often have we indulged the passions and appetites which we ought to have opposed and subdued, and have left our duty unperformed: and we find a daily occasion to lament our proneness to corrupt inclinations and sinful lusts, and our reluctance to the practice of what is agreeable to thy will. O Lord, be merciful to us miserable sinners, and forgive us for thy Son Jesus Christ's sake. Produce in us deep and unfeigned repentance for our manifold transgressions; and a lively faith in that Saviour, who hath died for our sins, and risen again for our justification. And may thy pardoning mercy be accompanied with the sanctifying influence of thy Holy Spirit, that we may no more sin against thee; but may live from henceforth as becomes the redeemed of the Lord and the candidates for a happy immortality. Put thy fear into our hearts that we may never more depart from thee. May thy blessed will set bounds to our desires, and regulate all our passions. May our affections be fixed, not on present objects, but on those which are unseen and eternal. Convince us more effectually of the vanity of this world and its utter insufficiency to make us happy; of the vile-ness of sin and its tendency to make us forever miserable; of the value of our souls, and the awfulness of that everlasting state on the borders of which we are standing: and may we be

serious and diligent in our preparation for death and judgment.

We desire this morning to offer thee the sacrifice of thanksgiving for the watchful care of thy Providence exercised over us during the past night. We laid us down to sleep, and, blessed be thy name, we have arisen in safety. May the lives which thou hast mercifully prolonged be devoted entirely to thy service. Graciously continue thy protection and favour to us this day. Save us from sin, we beseech thee, and from all other evils, if it be thy blessed will. Enable us faithfully to perform every relative duty under an abiding sense of thy presence, and of our accountableness to thee. May we, as a family, dwell together in peace and unity. May we put away from us every angry and discordant passion; and loving thee with a supreme affection, may we love each other with pure hearts fervently. Preserve us, O Lord, from the influence of those temptations to which we are daily exposed. Make us duly sensible of our own weakness, that our hearts may be raised to thee in humble and fervent supplications for the needful supplies of grace and strength. When we are in company, may it be our care to do and to receive as much good as possible. When we are alone, may we remember that our heavenly Father is with us; and may this thought excite in us an earnest desire to act as in thy sight.

Bless, we pray thee, the President of these United States, and all other officers of the Federal Government, and all rulers and magistrates in the several States

in the Union. Save us from the evil designs of all our enemies, forgive our national sins, and preserve to us the blessings of peace. May all mankind be visited with the light of the gospel ; and may its influence be more widely diffused in this land. In tender mercy regard all who are in affliction of whatever kind. Grant unto our dear friends and relations every blessing which thou knowest to be needful for them. May they and we experience thy favour in this life, and in the world to come, life everlasting.

We offer up these our imperfect prayers, in the name of our only Mediator and Advocate Jesus Christ.—Our Father, &c.

FRAGMENT.

TRUE RELIGION.

WHEN the mind is not only conscientiously but affectionately religious ; when it not only fears God as the Almighty Sovereign, but loves and confides in him as the all gracious Father ; not only inferred to be such from the beauty and benignity apparent in the works of nature, but rationally understood to be such, from the discoveries of divine grace in the word of God ; and let us add, no less rationally felt to be such, from the transforming influence of that word on the heart ; then acts of devotion are no longer a penance, but a resource and refreshment, insomuch that the voluptuary would as soon relinquish those gratifications for which he lives, as the devout Christian would give up his daily intercourse with his Maker. But it is not in stated acts merely that

such devotion lives ; it is an habitual sentiment, which diffuses itself through the whole life, purifying, exalting, and tranquilizing every part of it ; smoothing the most rugged paths, making the yoke of duty easy, and the burden of care light. It is as a perennial spring in the very centre of the heart, to which the wearied spirit betakes itself for refreshment and repose.

Mrs. H. More.

ANECDOTE.

Who that reads the following anecdote of the late celebrated king of Prussia, can envy his greatness ? Nay, who does not abhor the hardness and barbarity of his heart ? Who does not see the malignant moral effects, which result from infidel philosophy ?

“ Intending to make, in the night, an important movement in his camp, which was in sight of the enemy, he gave orders, that by eight o'clock all the lights in the camp should be put out, on pain of death. The moment that the time was past, he walked out himself to see whether all were dark. He found a light in the tent of Capt. Zietern, which he entered just as the officer was folding up a letter. Zietern knew him, and instantly fell on his knees to entreat his mercy. The king asked, to whom he had been writing. He said it was a letter to his wife, which he had retained the candle these few minutes beyond the time in order to finish. The king coolly ordered him to rise, and write one line more, which he should dictate. This line was to inform his wife, without any explana-

tion, that by such an hour the next day, he should be a dead man. The letter was then sealed, and dispatched as it had been intended; and the next day, the Captain was executed.

"Nothing is said as to the justice of the punishment itself. But

this cool barbarity to the affection both of the officer and his wife, was enough to brand his character indelibly. It proved how little the philosopher and the hero was susceptible of such an affection, or capable of sympathizing with its pains." [*Foster's Essays*.

Miscellaneous.

To the Editors of the *Panoplist*.
GENTLEMEN, May 18, 1807.

You will probably gratify a number of your readers, by publishing the following strictures on Moore's Poems from the "Eclectic Review." The manner, in which they are written, will secure the attention of every man, possessed of learning or morals. I wish, however, particularly to recommend them to the attention, and to the consciences also, of those American Editors of Newspapers, who have employed their pens, so freely, in commending the effusions of this man. Should they only unlearn that silly admiration of foreigners, which prompts them to caress and flatter, indiscriminately, men who have scarcely any other claim to their respect; the benefit will not be small. I hope, however, that this will not be the only advantage; and that they will also acquire a full conviction of the extreme impropriety of lending their own reputation to give credit, and currency, to efforts, calculated for no other end, but to debauch the morals of mankind. He, who contributes his endeavours to spread poison through a community, is an accessory to all the guilt of his principal, and chargeable, in a secondary degree, with all the deplorable consequences, of which his principal is the cause. I am yours, &c, X.

Epistles, Odes, and other Poems,
by Thomas Moore, Esq. 4to.
pp. 341. Carpenter. 1806.

THOMAS MOORE, *ci-devant*
THOMAS LITTLE, and *soidisant*

ANACREON, holds that strange opinion, that Reviewers are "accountable beings," though he writes as if *he* were accountable neither to God nor man. Our readers know what a tremendous risk one of the most formidable of our brethren has incurred, by presuming to reprobate the publication of these poems,—less, indeed, as a personal crime, than as a public nuisance. Unawed, however, by so awful a warning, and neither daring, nor deprecating, Mr. Moore's displeasure, we shall speak as freely of this gay volume, as if the author were neither a man of honour nor a gentleman, but as sincere a coward as the writer of this article has the courage to avow himself.

When Mr. Moore tells us that he has been "tempted by the liberal offers of his bookseller," without which "*seasonable* inducement these poems very possibly would never have been submitted to the world," we regret, not only the poet's necessity, but the bookseller's liberality. Surely Mr. M. does not thus brand the character of his bookseller, as an apology for himself! If he degrades himself to be a literary pimp, is it any

excuse to say that he was *hired*? We sincerely wish that the speculation of the one may be as unprofitable, as the work of the other is immoral. Avarice is so given to over-reaching, that, perhaps for the very love of the thing, it sometimes over-reaches itself; like the miser, who was so fond of eating *at other people's expense*, that he used to crib the cheese out of his own mouse-traps. The price of this book, which truly is its best recommendation, because it will tempt no body to buy it, is fixed so high, in the hope of extravagant profit, as to place it beyond the reach of almost all, but those persons of rank and fortune, with whom the author would persuade us that he is in habits of friendship and familiarity. Indeed, on seeing the noble names which are so ostentatiously blazoned throughout these unhallowed pages, one might imagine that Mr. M. being himself unable to blush, had resolved to blush *by proxy*; for he has left his patrons no alternative, but to disown him or to blush *for* him. Among these it is shocking to observe the names of ladies, so indicated by letters & dashes, that they may be conveniently filled up by the ingenuity of slander, and attached to persons, by whom the libertine and his song ought to be held in equal scorn and detestation. If Mr. M., as we are assured, be indeed an acceptable companion among the great and illustrious, the moral character of our highest circles must be placed on a far lower rank, than is consistent with our aristocratic prepossessions.

Among the paths of literature, there are only two short and ea-

sy ones to popularity—personal satire and licentiousness. In the first, there have been many successful adventurers among recent authors. In the last, Mr. Moore out-strips all rivals, and leaves even his friend Lord Strangford at a hopeless distance behind him. The poems of *the late Thomas Little* (the first publication of the *present* Thomas Moore) are now in the *eighth edition*: the same talents more honourably employed, would probably not have produced *one eighth* of the reward, in fame to the poet, or money to the bookseller, which they have gained in about five years, by such shameless prostitution. To the success of that meretricious volume, may be attributed the mercenary munificence which rescued the present from oblivion. The eagerness with which Thomas Little's 'Juvenile Indiscretions,' were purchased at *seven shillings*, naturally enough induced the publisher to imagine, that Thomas Moore's manly irregularities would fetch a *Guinea and a Half*; for the former were only the abandoned abortions of *folly without thought* in a boy, while the latter are the avowed offspring of *folly matured by reflection* in a man. But in this golden expectation, the adventurer will probably be disappointed. This volume is too unwieldy to be a pocket companion, or a bosom friend; it cannot conveniently be secreted in the drawer of a toilette, or read by stealth behind a fire-screen; and were a second edition to reduce it from the dignity of a royal quarto to foolscap octavo, (the rank of its predecessor) still the quantity of matter must either burst it in twain, or swell it to such

an unfashionable bulk, as would exclude it from all polite circles; for so refined is the sense of propriety among the *beau monde*, that even profligacy is not admitted into good company, except it be dressed *a-la-mode*. Besides, the very sight of *so much at once* of what he loves best, would sicken even to loathing the young and impatient voluptuary; so that perhaps not one sensualist will be found, who with appetite unsated and insatiable, can riot through all the courses of this corporation-feast of indelicacies, unless it be some hoary debauchee,—the lukewarm ashes of a man, from which, though the fire of nature be extinct in them, the smoke of impurity still rises as they cool for the grave.

Yet let not virtue exult, nor Thomas Moore despair. He has shot his arrows at youth and innocence; and the young and the innocent will yet be his victims. Poison so exquisitely malignant, and prepared with such incomparable skill, can hardly fail of being as widely pernicious, as his fond imagination ever dreamed in his most sanguine moments of anticipation. Though the formidable size of this volume will equally deter the gay and the indolent from toiling thro' its labyrinths of seduction, though it cannot be named in any decent family, though none but the most undaunted can apply for it, and though no bookseller will produce it, who has the fear of the Society for the suppression of vice before his eyes, yet its most inflaming contents will be reprinted in newspapers, magazines, and miscellanies, recited and sung in

convivial companies, and circulated in manuscript among friends; insidiously assailing the purity of the fair sex, and completing the corruption of youth, which is so auspiciously begun at our public seminaries. —Thus will the plague of this leprosy spread from individual to individual, from family to family, from circle to circle, till it mingles and assimilates with that general mass of corruption which contaminates society at large, and which eventually may be aggravated, in no small degree, by this acquisition of new snares for virtue and new stimulants to sensuality. This is no fanciful speculation. The 'mystery of iniquity,' here published to the world, will operate beyond the search of human reason: the wisdom of God alone can comprehend the infinite issues of evil; the power of God alone can restrict them.

It is unusual for us either to praise or condemn a publication of magnitude, without endeavouring to establish the reasons we assign by quotations from the work itself; for every author is best judged out of his own mouth. Our deviation in the present instance will be readily excused; the very passage of an impure thought through the mind leaves pollution behind it, and a momentary indulgence of it, brings guilt, condemnation, and remorse. While, therefore, we are warning our friends against straying into this forest of wild beasts, it would be madness in us to turn a few of the lions loose among them, on the open plain, to prove the ferocity of the species. But if there be one among our readers who will

not take our word for it, that this is a book of *ill fame*, which no modest woman *would* read, and which, therefore, no modest man *ought* to read, let him judge for himself at his peril ;—let him remember that indelicacy cannot be admitted into the heart with impunity, for it cannot be imagined with indifference ; it is *always* either the parent or child of unholy feelings. If then, in the perusal of these voluptuous poems, he finds himself fascinated with their beauty, let him tremble, let him fly ; it is the beauty, it is the fascination of the serpent, of the Old Serpent, which ought to inspire terror and repugnance, while it is tempting, attracting, delighting him into destruction.

We shall briefly characterize the contents of this volume.—It contains irregular odes, epistles, and amatory verses. The author has had the rare felicity to make the former nearly unintelligible of themselves, and utterly so, with the help of notes. The epistles are his least offensive writings in this collection, though most of them are mildewed with uncleanness. But it is in his amatory verses, that Mr. Moore unblushingly displays the cloven foot of the libidinous satyr ; in these he chants his loves to a thousand nymphs, every one of whom either has had, or is welcome to have, a thousand gallants besides ; for as there is no romantic constancy of passion in himself, he is not so unreasonable as to prohibit a plurality of attachments in them. His “dear ones” are all

“Bright as the sun, and common as the air.”

In every page the poet is a libertine ; in every song his mistress is a prostitute ; and what the poet and his mistresses are, he seems determined that his readers shall be ; and verily we wish that none but such may be his readers.

Let not our cautions be misconstrued, by our readers, into an unworthy suspicion of the stability of their virtue, or too high a compliment to the talents of this syren seducer. When we stand in the confidence of our own strength, the weakest temptation will overcome us ; when we fly, the strongest cannot overtake us. The danger lies in dallying with sin, and with sensual sin above all other : it works, it winds, it wins its way with imperceptible, with irresistible insinuation, through all the passes of the mind, into the innermost recesses of the heart ; while it is softening the bosom, it is hardening the conscience ; while, by its exhilaration, it seems to be spiritualizing the body, it is brutalizing the soul, and, by mingling with its eternal essence, it is giving *immortality* to impotent unappeasable desires ; it is engendering “the worm that dieth not,” it is kindling the “fire that is not quenched.”

Wantonly to assail, or basely to profit by the weakness and degeneracy of his fellow creatures, Mr. Moore has lavished all the wiles of his wit, all the enchantments of his genius ; but both his wit and his genius have been vitiated by the harlotry of his muse ; and his pages glitter almost as much with false taste as false fire. With Darwinian smoothness of numbers, and

pictorial expression, he unites the tinsel of Italian conceit, and the lead of Della Cruscan bombast; mingling with all a pruriency of thought, and a *modesty of impudence*, peculiarly his own.

If a heart rotten in sensuality, could yet feel alive to the remonstrances which indignation and pity would urge us to utter, we should warn Mr. M. how dreadful to himself, how hateful in the sight of heaven and earth, are talents thus sold to infamy; —talents that might have been employed in furnishing the sweetest aids to virtue, the noblest ornaments to literature. He *knows now* that his gaudy pictures of the pleasures of sin are as false, and he *will know*

soon that they are as dangerous, as the delusions of a *calenture*; —in which the patient, sailing under the vertical sun, sick of the sea, and a hundred leagues from shore, dreams that he is surrounded by green fields and woods that invite him to delicious enjoyments, and in the rapture of delirium steps from the deck —into the gulph! —Into a more perilous gulf will he fall, who, bewildered by the visions of this volume, steps into the paradise of fools, which it opens around him; for through *that* paradise lies the “broad road that leadeth to destruction:” and if any traveller wants an infallible guide on his journey thither, let him take *his own heart*,* corrupted by licentious poetry.

Review of New Publications.

The Mourning Husband, a Discourse at the funeral of Mrs. Thankful Church, late Consort of the Rev. John H. Church, Pastor of the Church in Pelham, N. H. April 15, 1806. By LEONARD WOODS, A. M. Pastor of a Church in Newbury. E. W. Allen. Newburyport. pp. 18. 8vo.

UNDER great afflictions, to feel and conduct, as we ought, is more difficult, than the inexperienced are apt to imagine. To preserve a dignified medium between stoical insensibility and repining melancholy; to feel the *rod* and not *faint* under it, requires the highest exercise of the Christian graces. For this
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no cautions, no directions, no exhortations are alone sufficient. Still they may be useful; and the discourse under consideration may be read with advantage by all, who mourn the loss of pious friends, especially the bereaved husband.

For his theme the author has chosen Gen. xxiii. 2. “And Sarah died in Kirjath-Arba—and Abraham came to mourn for Sarah and to weep for her.”

In an appropriate introduction he observes;

“The feelings of friendship are not weakened, but exalted and sanctified by religion. There are none who value a friend so highly, as the saints. There are none who know so well the
.....

* Genesis, vi. 5.—Jeremiah xvii. 9.

advantages, or so exquisitely enjoy the delights of reciprocal affection. Accordingly the people of God are the sincerest mourners—Jesus, weeping at the grave of Lazarus, sanctioned all the tears, by which his people, on similar occasions, express the tenderness and sorrow of their hearts.”

At first view this example may not seem to the point. It was not on a funeral occasion, that *Jesus wept*. It cannot be supposed, that he felt any grief on account of the death of one, who was immediately to be raised to life. His were tears of sympathy, and teach us to *weep with them that weep*. Still they may be considered as “sanctioning” the tears of those, who mourned the death of a brother.

“The father of the faithful had lived happily with Sarah, his wife, for many years. When she died, how amiable did patriarchal tenderness appear in the melting tenderness of grief.”

The “design” of the discourse “is to justify the tears of Abraham at the grave of Sarah, or to show, with what singular propriety a husband mourns the death of a discreet and pious wife.”

This he shows generally in few words.

“All that can be said on the excellence and happiness of friendship in general, may, with eminent propriety, be applied to the friendship, which exists in the matrimonial state. It is there that friendship is found in its highest purity and force; there it is productive of its best joys. How highly does the pen of inspiration honour marriage by representing it, as resembling the sacred and holy union between Christ and his church. The married state is designed by God as the consummation of human love. Kind heaven has wonderfully combined the interests and feelings, the joys and sorrows of the husband and the wife, so that they are one. If therefore bereavement in any other relation ought to be deeply felt; more so in this. If a man is justified, or

excused for mourning the loss of any other friend; his sorrow for the death of a discreet and pious wife is commendable and dignified.”

He then proceeds to take a more particular survey of her “*amiable character and usefulness*.”

In lively, but not gaudy colours he paints her loveliness.

“What encomium is too high for the character of a wife, uniformly good?—Her modest, gentle, and peaceable temper has a never fading beauty, a charm infinitely superior to that of a fair countenance and splendid apparel. Above all, how ornamental is the spirit of piety, which raises her eyes and her heart to God; which consecrates to him all her affections and all her actions; which prompts her diligently to perform every domestic duty, as unto God, and to seek purity of heart, as well as blameless deportment. Religion imparts uniformity to her conduct, and the highest excellence to her character. Every person acquainted with her, is constrained to acknowledge her worth. But no person so clearly discerns her amiable temper, or so highly esteems her character, as her partner. He has the nearest survey of those virtuous qualities, which adorn her mind. In her life the graces of Christianity flourish before his eyes. He prizes her above rubies. How grievous, then, his bereavement, when she departs. How affecting the moment, when so much loveliness expires. When her heart, so full of kind affection, ceases to beat, and her eyes, which bespoke the sensibilities of her heart, are closed in death; how great must be his sorrow. With what propriety does he weep at the grave of so much excellence.”

The author of this excellent discourse is equally happy in describing her usefulness in “domestic concerns,” in educating children; in preserving her husband “from the snares of the world;” in his “perplexing cares;” in “prosperity;” and in “affliction.”

“But,” continues our author,

"Her influence rises still higher. If he is impenitent, her pious conduct awakens his conscience, and impressively recommends religion. If he is happily united with her in the love of God, she greatly promotes his moral and religious improvement. How often does her piety and engagedness rouse him from spiritual sloth, and render him fervent in family and secret devotion. When she deviates from duty, his heart is melted by the promptitude and tenderness of her confession....Her undissembled humility often makes him ashamed of his pride, and her meekness and contentment, of his passionate, and repining spirit....Here let me say, that few women have opportunity to be more extensively useful, than the pious partner of a gospel minister.... Other women in the married state, observing her diligence, her economy, and her charity, are inclined to excel in the same virtues. By her example they are excited to love their husbands, to discharge, with unremitting care, every conjugal duty, and above all other accomplishments, to seek the precious ornament of a meek and quiet spirit. By her example they are reminded of their obligations to their children, and impressed with the importance of bringing them up in the nurture and admonition of the Lord. By her example they are led to shun all slander and evil speaking.... She endeavours to banish from friendly society every light and unprofitable topic, and to introduce and support conversation, which is not only entertaining, but serious and edifying. She laments the least appearance of looseness and impiety in the rising age, especially among young women; does all in her power to render them modest in dress and behaviour, and to allure them to the practice of Christian piety....Religion, in which they are inclined to think there is something gloomy and forbidding, becomes attractive, when seen in her example. In short, her life conspires with the pastoral labours and prayers of her husband, to promote among the people a solemn attention to the Sabbath, and all the means of grace, and the love of real goodness in its various forms."

He applies the subject in a

manner not likely to disappoint the reader. He observes "that these observations are in a good measure applicable to this solemn occasion." To justify the remark a note is subjoined, containing a valuable sketch of the life of Mrs. Church.

In the course of his solemn and melting address to the *mourning husband*, he observes,

"In order that your grief be not irregular, or hurtful, you must be careful to mingle with it those joys, which religion furnishes, and which are inseparable from Christian mourning....God...is infinitely better, than the most amiable wife and most affectionate mother....She tarried long enough to receive and communicate much good....Though her body is enclosed in the gloomy coffin....*she still lives, lives in the most exalted sense....* Nor is she wholly lost to you. The remembrance of her virtues ought to incite your gratitude and your imitation. The remembrance of her death will constantly exercise your submission to the will of God. And henceforth the thought of her will be associated with eternity, and so tend to raise your spirit and produce a heavenly frame... Let not your grief, however sincere and tender, be attended with a single murmuring thought....God is love."

He concludes with appropriate addresses to "her aged parents;" to "those, who mourn the loss of a sister;" to "brethren and friends of that society;" and to "hearers...assembled on the occasion."

Such are the outlines of this discourse. We may sometimes find a few good sentences in a very irregular and shallow performance. Extracts in general present a picture much brighter than life. Not so with those taken from this discourse. Whoever would duly estimate its worth must view and *review* the whole,

The only fault worthy of notice is, not want of method, which is unexceptionable, but want of numerical distinction of heads. It is not contended that all sermons should be thus distinguished. Some subjects seem hardly to admit of it. But this is not one of them. Though numerical distinctions do not constitute method, yet they may greatly assist the hearer and reader in apprehending and retaining it. When a head is distinctly announced, the hearer or reader can scarcely avoid paying peculiar attention to learn what it is. This tends to fix it in his mind. If a leading head is retained, it is generally easy to recall the observations made to prove, illustrate and enforce it. If therefore the heads of a well composed discourse are remembered, the substance of the whole is remembered or may be easily recalled. Besides, if the heads are numerically distinguished, the hearer may easily know whether he retains them all; and thus have opportunity to exert all his power of recollection to regain any part that he may have lost. Are not people, who are accustomed to hear dis-

courses thus distinguished, generally the most attentive, and the best instructed?

Though such distinctions are not so useful from the press, as from the pulpit, yet it is desirable to retain them here also, partly for reasons above mentioned, but more especially to discourage the pernicious practice of laying them aside in the pulpit.

This discourse is earnestly recommended to the attentive perusal of all, who are bound to perform, and of all, who are concerned to know the duties of a wife.....of all who have lost, of all who possess, and of all who desire pious and amiable companions.

NOTE.

The writer of the foregoing review regrets exceedingly, that he is not able to inform the public where this discourse may be purchased. Without this appendage, reviews of the best works appear defective, and often leave painful impressions on the reader's mind. The writers of reviews and the Editors of the *Panoplist* are requested to pay attention to these little, but very interesting particulars. It is hoped that the "*Mourning Husband*" will soon be for sale in Boston, if it is not at present.

Religious Intelligence.

LETTER FROM A CORRESPONDENT
TO ONE OF THE EDITORS OF THE
PANOPLIST. May 15, 1807.

Sir,

As the Editors of the *Panoplist* have taken unwearied pains to be-

come acquainted with the state of religion in our country, and as they have been faithful in communicating such information, as they have been able to obtain, to their fellow Christians; I feel it my duty to transmit to

them a short account of a *revival of religion*, which I have just received in a letter from a respectable clergyman in Newport.

"A most remarkable reformation prevails in Middleborough, Berkley, Arronett, Carver, and Fair Haven. In Fair Haven, religion has been greatly neglected till lately. Most of the people in this town have been violently opposed to reformations. The Lord is now working in a wonderful manner: the *minister* has become a hopeful convert. One hundred are admitted or propounded for admission into the church. As the village is small, this is an astonishing number. A large number have been admitted into Mr. Andrews' church in Berkley. Opposition is still great in Fair Haven; but Christ as yet triumphs gloriously. Here a number of old, abandoned sinners, who had for a long time neglected public worship, were present at a conference, and for some time stood together, unmoved and looking on; at length, the minister addressed them with his usual energy in the following words, 'Your children are now waiting for your property, the worms for your bodies, and the devil for your souls.' The divine power accompanied this bold address. In a moment their heads fell, the tears gushed from their eyes, and they became anxious to inquire and hear what they should do to be saved. With what ease can God cause his word to pierce the sinner's soul! The Lord can make his people willing in the day of his power. The reformation is increasing in all the places before mentioned. There is a great call for preaching. The fields are white already to harvest."

In a degenerate and licentious age, when the enemies of religion are straining every nerve to bring the pure doctrines of the gospel into contempt, when the bulk of nominal Christians by their lives and conversation are denying the religion they profess; such information must afford the true followers of the meek and lowly Jesus peculiar pleasure. While Zion prospers, let her sons and her daughters rejoice. May the children of God, encouraged by the recent triumphs of the cross, be fervent in their prayers that this glorious work may extend, that none may say, "The harvest is

past, the summer is ended, and we are not saved."

We think it important to the interests of Christianity, to preserve from oblivion the following detection of a base and insidious forgery. We extract it from the *Palladium* of May 26, 1807.

FORGERY DETECTED.

[Some of our readers may remember, that about the beginning of the present year, we extracted from a Philadelphia paper, a curious account of certain writings found in a globe of marble, dug up at Aleppo, from which it was inferred, that the Apocalypse or Revelation, was written by CERINTHUS, and not by Saint JOHN. This account was given in a Philadelphia paper, as a translation of an article from the *Marseilles Gazette*, of the 20th of October, 1806. A writer, under the signature of CEPHAS, commented on this narrative in the *Palladium*; and expressed his fears, that this story was transcribed from a French paper into some of ours by some disciple of TOM PAIN, to discredit the validity of the New Testament. Some gentlemen who knew the circumspection of editors of periodical papers, at this time, in Roman Catholic countries, doubted if such a publication ever appeared in a French Newspaper: Among these was Dr. WATERHOUSE, who, being a member of the *Marseilles Academy of Sciences*, &c. wrote to one of his correspondents in that city, and enclosed the publications on that subject from our paper; and on Friday he received, via Philadelphia, the following letter in answer to his queries:—]

MARSEILLES, MARCH 28, 1807.

SIR,

Immediately on the receipt of your letter of the 12th of January, I went to the printer and editor of the *Marseilles Gazette*, to inquire agreeably to your wish, respecting the "Extract of a letter from a gentleman in Aleppo, to his friend in this city," said to be printed in the *Marseilles Gazette* of October 20, 1806. On examining the number of that date, there was not to be found a single word of the

matter! I was accompanied in my researches by M. ACHARD, the Director of our Public Library, and perpetual Secretary to our Academy of Arts and Sciences. This is an old gentleman, endowed with much learning, especially in antiquities, and whose son is actually the printer & editor of the *Marseilles Gazette*. He assured me that he had no recollection of any such article as appeared in the *Philadelphia paper*, and in the *New England Palladium*, purporting to be a translation from the *Gazette* of this city. We examined with strict attention, all the *Gazettes* from the 1st of August until this day; and it is our opinion, as well as the opinion of many other gentlemen, that the piece which caused so much alarm in the timorous consciences of your country, is an absolute lie—or has been published in some other paper; but of which, we have no knowledge whatever.

The vessel which carries this, will sail off to-morrow, or I would have annexed a certificate of Mons. ACHARD, and of the Magistracy of this city, to support what I have said. I hope, however, that the minds of your friends of the clergy will be satisfied with what is said above.

You are at liberty to use my letter as you think proper.

I remain, &c. &c.

LOUIS VALENTIN.

DR. WATERHOUSE, Professor, &c.

[Dr. Valentin is a learned and respectable physician—has been in the United States; is a member of our American Academy of Arts and Sciences, and well known to some of our most respectable citizens who have travelled in France.]

NEW HAMPSHIRE MISSIONARY SOCIETY.

From the report of the New Hampshire Missionary Society, (consisting of about 100 Members) published Nov. 1806, it appears that the total amount received by their Treasurer from contributions of members and others, in the years, 1804, 1805 and 1806, was \$2167, 83. With this sum they have employed various Missionaries in the northern parts of the State of New York and New Hampshire 174 weeks, who have

distributed 1157 Bibles, Testaments, and other books and tracts.

"As to the benefits arising from the missionary services performed for the Society," say the Trustees, "we hope they will appear to be of some importance in the day when God shall make up his jewels. The journals of our Missionaries contain accounts which encourage such a hope. The Missionaries have found opportunities to oppose that torrent of errors, which threatens to deluge our infant settlements, and there to contend earnestly for the faith once delivered to the saints.—They have found opportunities to refresh the hearts of many of God's children, scattered up and down as sheep in the wilderness.

"Under their labours, some have hopefully become the subjects of divine grace. Many have communicated to this Society their grateful acknowledgments for missionary services among them. Being unable to procure, among themselves, the administration of the Gospel, they have solicited further aid."

We are informed that a letter has been received by a gentleman in Baltimore from a respectable correspondent in Wirtemberg, Germany, giving an account of most important occurrences in the religious world.

"Cardinal Fesch," he says, "Bonaparte's uncle, is appointed chief of the church over all the congregations of the Rhenish confederation, and has actually been acknowledged as such by all the Protestant princes, although he is a Roman Catholic. He had scarcely taken his seat at Augsburg, before every thing began to incline towards Catholicism, with the poor betrayed flock of Protestants. Our Protestant clergy, (says the letter) are to lay aside the dress they have hitherto worn, as they commanded neither respect nor made any show in their present mode, and are to wear mass-weeds; and our prelates actually wear them now, and are obliged to wear on their breasts the order of Maria in a golden cross. A great number of Catholic mass-books have been printed in the German language, which are divided into hours of prayer, and which are now actually read before preaching, at the altar in

the Protestant churches on the frontiers. The apostasy from religion is every where attributed to want of respect for the pope; it must, say they, be re-established, and the pope be viewed as the firstling of the kingdom of God. An universal union of religion, under the direction of the popedom, was every where spoken of, and no person had, for fear of Bonaparte, as yet, made any opposition. A new sect had also appeared, signaling themselves by a particular dress and by a sign which every one wears on his hat, who have actually deified Bonaparte."

A gentleman deceased in Scotland lately, has bequeathed 1200l. to be paid to the person who shall write and lay before the judges he has appointed, a Treatise which shall by them be determined to have the most merit upon the following subjects, as expressed in his will, viz. "The evidence that there is a Being, all powerful, wise and good, by whom every thing exists, and particularly to obviate difficulties regarding the wisdom and goodness of the Deity: and this in the first place, from considerations independent of written revelation; and in the second place from the revelation of the Lord Jesus: and, from the whole, to point out the inferences most necessary for, and useful to mankind." The ministers of the established church of Aberdeen, the principals and professors of King's and Marischal colleges of Aberdeen, and the trustees of the testator, are appointed to nominate and make choice of three of the judges.

An Account of the origin and progress of the Mission to the Cherokee Indians; in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Morse.

LETTER I.

Marysville, (Tenn.) 1807.

REVEREND SIR,

As the promises of God respecting the conversion of the heathen are evidently on the eve of being accomplished, and as the friends of Zion are anxiously watching the signs of the times, and uniting their prayers around the throne of God for the coming of the kingdom of Christ, and es-

pecially for the spread of the gospel among the aboriginals of America; it may not be unimportant to give you a concise account of the rise and progress of the mission in which I have been engaged for some years with the Cherokee nation of Indians, bordering on the state of Tennessee.

In the year 1794, I settled in that part of the state now called Blount county, at a time when the Cherokees were engaged in a bloody and destructive war with our frontiers. As this circumstance frequently called out the youths of my charge in the defence of their country, and exposed them to the vices attached to the military life, I chose at some times to go out with them in their expeditions, and thereby was led into the causes of the savage and wretched state of those Indians. From that moment my mind began to be agitated with the question; Can nothing be done with this people to meliorate their condition? Is it impossible they should be civilized, and become acquainted with the gospel of Christ? Some cheering rays of hope would flash upon my mind when I reflected that they were of the same race with ourselves; that they were able to lay and execute plans with ingenuity and promptness; but on viewing the attempts already made to christianize other nations, and finding that they had mostly proved abortive, I was led seriously to review those plans, that I might, if possible, discover the defect: and either introduce some amendment, or a plan entirely new. It was very observable, that instead of opening the minds of the Indians, and enlarging the number of their confined ideas, they were often dogmatically instructed on the most exalted subject that can occupy the mind of the most enlightened man. They were urged to believe, as absolutely necessary, things of which, in their state of intelligence, they could have no apprehension, and which by the manners of the white people with whom they were mostly conversant, they were every day practically taught to doubt it, if not entirely to discredit it. Hence it was evident that a plan must be laid with the expectations of having to combat with ignorance, obstinacy, and strong prejudices. I knew that the operations of God on the hearts of men were not

confined to means. Yet even in religion, cause and effect have been in the order of events without any great deviation. I conceived it therefore indispensable to prepare the mind by the most simple ideas, and by a process, which would associate civilization with religious instruction, and thus gradually prepare the rising race for the more sublime truths of religion, as they should be able to view them. I was fully persuaded the plans pursued in South America, in effecting what was called the civilization of that country, would not do with this strong minded and high spirited people; *that boasted civilization* was not the result of *determination*, but of mere *artificial* impression; while these bid fair, if rightly managed, eventually to become American citizens, and a valuable part of the Union.

This subject impressed my mind more and more, and became frequently the object of request at the throne of grace, until the year 1799. In that year I introduced the subject to the Presbytery of Union, of which I was a member, but found so many embarrassing difficulties thrown in the way, I was forced to yield any further attempts at that time. In the year following I laid a plan for a missionary society in that country, with a special reference to this object; yet, though many were highly pleased with the design, the scarcity of money and the poverty of the people in that newly settled country, were such insurmountable obstacles that I was again compelled to give up the attempt.

In the year 1803, I came a delegate from our Presbytery to the General Assembly of the Presbyterian church, hoping I might find some method to bring this subject before that body. For this purpose, I had drawn up the outlines of a plan for the education of the Indian children, as the most likely mean of accomplishing a revolution in the habits of the nation. A petition was laid before the Assembly, requesting supplies for our frontiers, in which was noticed the state of the Cherokee nation, as exhibiting a field for missionary service. This was referred to the Committee of Missions, in answer to whose inquiries I presented the proposed plan, and was requested to undertake its execution; the committee agreeing to give 200 dollars for its support, and to engage my services as a missionary for two months. As this sum was quite insufficient, the committee of missions gave me a recommendation to the public to gain pecuniary aid; and on my return to Tennessee, I collected four hundred and thirty dollars, and some books, to be applied by the direction of the committee, to the use of the institution. Foreseeing that many difficulties might obstruct my intercourse with the nation, I waited on the President of the United States, and from the Secretary of war received letters of recommendation to the Indians, and directions to Col. Meigs, the agent for Indian affairs, to facilitate my design.

I am, &c.

GIDEON BLACKBURN.

(To be continued.)

Literary Intelligence.

UNITED STATES.

BISSET, the author of the Life of Burke, in his Life of George III. a work of much merit, has been misled into an important error, concerning the opinions of WASHINGTON at the commencement of the revolution, by giving implicit credit to certain letters which were published as the *private* letters of WASHINGTON, in one of which that great character is made to say, that in declaring Independence Congress *had overshot the mark*. It is well known in this country, that

WASHINGTON publicly disavowed those letters, (supposed to have been fabricated by a British officer) in a public letter to the Secretary of State, on his retiring from the presidency, and that at his request, his letter was deposited in the archives of State. It is to be lamented that such a learned and candid author as BISSET should have founded a train of false reasoning on the supposed premature declaration of independence, on the authority of WASHINGTON, with no

other data than a paltry collection of spurious letters, which, with proper inquiry, he could have ascertained to have been fabricated with malignant views.

The writer of this article hopes it will, through the medium of some of Mr. BISSET's friends, find its way to his cabinet, in order that an error, so painful to the disciples of WASHINGTON, may be corrected in a subsequent edition of his useful work.

Charleston Courier.

ENGLISH MAGAZINES AND REVIEWS.

The following account of the number of copies said to be regularly sold of the principal London Magazines and reviews, has lately appeared in several journals and newspapers.

	<i>Copies.</i>
The Monthly Magazine	5000

Monthly Review	4250
Gentleman's Magazine	3500
European Magazine	3500
Ladies' Magazine	3000
Medical & Physical Journal	2250
British Critic	2000
Universal Magazine	2000
Journal of New Voyages and Travels	1500
Philosophical Magazine	1250
Anti-Jacobin Review	1250
Critical Review	1250
Monthly Mirror	1000
Nicholson's Journal	1000

How striking is the contrast of the sale of similar publications in France, of the most popular of which, not more than 500 copies are regularly circulated. The periodical press of Germany is in a better condition, 4000 copies being sold of the Jena Literary Gazette, and nearly as many of some other literary and scientific journals.

List of New Publications.

THE picture of New York; or the traveller's guide, through the commercial metropolis of the United States. New York. 1807. J. Riley, and Co.

The Young Christian, an instructive narrative, by James Muir, D. D. Alexandria. S. Snowden.

Universal Salvation, a very ancient doctrine; with some account of the life and character of its author; a sermon delivered at Rutland, west parish, 1805, by Lemuel Haynes, A. M. Sixth edition. Boston. 1807. D. Carlisle.

A sermon on the death of Hon. William Patterson, Esq. L. L. D. one of the associate justices of the supreme court of the United States, by Joseph Clark, A. M. New Brunswick. 1806. A. Blauvelt.

A sermon, preached in the Independent, or Congregational church, Charleston, South Carolina, Sept. 14, 1806, by Isaac Stocton Keith, D. D. Charleston. W. P. Young.

A sermon, delivered at Lebanon, in the south society, at the dedication of the new brick meeting house, Jan.

21, 1807, by William Lyman, A. M. Hartford. 1807. Hudson & Goodwin.

A sermon delivered in North Yarmouth (Maine) at the Installation of the Rev. John Dutton, over the church in the second territorial parish in that place, Oct. 1, 1806. By Asa Lyman, A. M. Portland. 1807.

A sermon preached in Halifax (Vt.) Sept. 17, 1806, at the Installation of Rev. Thomas H. Wood, over the Congregational church and society in that town, by Joseph Lyman, D. D. Northampton. 1807. Wm. Butler.

A Sermon before the Governor, the honourable Council, and both branches of the Legislature of the Commonwealth of Massachusetts, on the day of General Election, May 27, 1807. By William Bentley, A. M. Minister of the second church at Salem. Boston. Adams & Rhoades.

A discourse delivered at Hopkinton, before the Honourable Legislature of the State of New Hampshire, at their annual election, June 4th, 1807, by Nathan Bradstreet, A. M. Amherst. 1807. Joseph Cushing.

Eight discourses on Baptism, viz. John's Baptism, Christian Baptism, Believer's Baptism, Infant Baptism, Believing parents and their children in covenant with God, being buried with Christ in baptism, illustrated. To which is annexed Mrs. Jackson's confession. Boston. D. Carlisle. 1806.

Letters concerning the constitution and order of the Christian ministry, as deduced from Scripture and primitive usage; addressed to the members of the United Presbyterian churches in the city of New York, by Samuel Miller, D. D. one of the pastors of said churches. Hopkins & Seymour.

A sermon, preached before the Massachusetts Missionary Society, at their annual meeting in Boston, May 26, 1807, by Elijah Parish, A. M. pastor of the church in Byfield. Newburyport. E. W. Allen. 1807.

A view of the economy of the Church of God, as it existed primitively, under the Abrahamic dispensation and the Sinai law; and as it is perpetuated under the more luminous dispensation of the gospel; particularly in regard to the covenants. By Samuel Austin, A. M. minister of the gospel in Worcester, Mass. Worcester. Thomas & Sturtevant.

The Boston Directory; containing the names of the inhabitants, their occupations, places of business, and dwelling-houses. With lists of the streets, lanes, and wharves; the town-officers, public offices, and banks; of the stages, which run from Boston, with the times of their arrival and departure; and a general description of the town, illustrated by a plan, drawn from actual survey. Boston. Edward Cotton. 1807.

A discourse delivered before the Ancient and Honourable Artillery company in Boston, June 1, 1807, being the anniversary of their election of officers, by Thomas Baldwin, D. D. pastor of the second Baptist church in Boston. Boston. Munroe and Francis. 1807.

A sermon, preached before the Congregational ministers in Boston, May 27, 1807, by John Reed, D. D. pastor of the first church and Congregational society in Bridgewater. Boston. Munroe & Francis. 1807.

IN THE PRESS.

A new and elegant edition of Cow-

per's poems, in three volumes, being a more complete edition of his works than has been yet published. Manning & Loring, E. Lincoln, and Joseph Cushing.

WORKS PROPOSED.

Elements of Zoology: or outlines of the natural history of animals. By Benjamin Smith Barton, M. D. Professor of Materia Medica, Natural History, and Botany in the University of Pennsylvania. *Conditions, &c.* I. It is proposed to publish this work on a plan, in most respects, different from that of any other writer on the same subjects. It will embrace, 1. An outline of what is commonly called the *Philosophy of Zoology*; that is, the anatomy and physiology of animals, their manners and instincts, their uses, &c.; together with 2. *Systematic arrangements* of animals, descriptions of the principal genera, and many of the species: also, 3. An explanation of the greater number of the terms that are employed by writers on all the branches of Zoology. II. As the work will be the production of a native American, so it shall be the studious aim of the author to adapt it, in an especial manner, to the lovers and cultivators of Natural History in the United States. Accordingly, independent of the philosophical or physiological departments, these Elements will contain the descriptions of a great number of American Quadrupeds, Birds, Serpents, Fishes, Insects, Vermes, &c. not a few of which have never yet been (publicly) described by any naturalist. III. The work being intended as a companion for the author's *Elements of Botany*, published in 1803, it will, like that work, be printed in an octavo form, of the Royal size; on a good paper, and a new type. IV. For the convenience of the purchasers, the work will be printed in two volumes, each of which is to contain, at least, 256 pages, exclusive of an Index. V. It will be illustrated by a few (not less than ten) necessary plates, engraven by eminent artists, both in America and in Europe. VI. The price of the work (in boards) will be five dollars to subscribers.

Adams's Roman Antiquities. One large volume, 8vo. 640 pages. 83 To be published in the fall, by Matthew Carey. Philadelphia.

American Ornithology, or, the Natural History of the Birds of the United States; comprehending those resident within our territory, and those that migrate hither from other regions; among which will be found a great number of land and water birds hitherto undescribed. Specifying the class, order, and genus to which each particular species belongs. Following with a few exceptions, the arrangement of Latham. Describing their size, plumage, places of resort, general habits, peculiarities, food, mode of constructing their nests, term of incubation, migration, &c. &c. By Alexander Wilson. *Conditions*: The work will be printed in large imperial quarto, on a rich vellum paper, and issued in Numbers, price Two Dollars each, payable on delivery. Three plates, 13 inches by 10, will accompany each number, containing at least ten Birds, engraved and coloured from original drawings, taken from nature. The numbers to be continued regularly once every two months, until the

whole be completed. Samuel F. Bradford. Philadelphia.

A Volume of Sermons on important subjects; by the late Reverend and pious Samuel Davies, A. M. some time President of the College in New Jersey. This is an additional volume, collected from the author's manuscripts, never published in America. *Conditions*. The volume will comprise about 450 pages octavo. It will be printed on a new type and fine paper, and will be handsomely bound. The price to subscribers, who pay for their books on delivery, will be one dollar and seventy-five cents. To those who become responsible for ten copies, a discount of ten per cent. will be made from this price. To non-subscribers the price will be two dollars. Should a sufficient number of subscribers be obtained in season, to defray the expense of publication, the work will be ready for delivery by the first of October next. S. & E. Butler. Northampton. 1807.

Ordination.

ON Wednesday, the 17th inst. the new church in Hingham was consecrated to the service of Almighty God.—Rev. Mr. Whitney of Hingham, made the dedicatory prayer. Rev. Dr. Ware preached a sermon on the occasion from Exod. xx. 24. Rev. Mr. Whitney of Quincy made the concluding prayer.

In the afternoon, Mr. HENRY COLEMAN was ordained pastor of the

third church in Hingham.—Rev. Dr. Eliot of Boston made the introductory prayer. Rev. Mr. Pierce of Brookline preached the sermon from 1 Tim. iii. 1. Rev. Dr. Reed of Bridgewater made the ordaining prayer. Rev. Dr. Lathrop of Boston gave the charge. Rev. Mr. Whitney of Hingham expressed the fellowship of the churches.

Obituary.

To the Editors of the Panoplist.
If you will insert in the Panoplist the following account of the death, and dying advice of a youth, you will gratify a constant reader.

THEOPHILUS.

NOT long since, a youth in his 15th year, by a sudden casualty suffered an internal injury, under which he

languished in extreme distress, for a number of days, and then expired. He was a person of a serious mind and amiable manners, and much esteemed by all who knew him. In his illness he exhibited an example of patience and resignation, and, in the near view of death, and in the full exercise of reason, he expressed a calm hope of a blessed immortality.

On the Lord's day next preceding his death, a number of young people, returning from public worship, made him a visit. He received them with attention, and addressed them in the following manner :

"You see, my friends, the situation which I am in. A few days ago, I was in health like you. By a sudden accident I am confined to my bed, and probably shall soon be laid in my grave. None of you know, how soon you may be in a condition like mine. You see in me the necessity of being early prepared for death. I advise you to think seriously of the uncertainty of life, and to prepare for death immediately. Delay not such a work any longer ; no ; not one single hour. You may as well attend to it now, as hereafter. There can be no advantage in delay. If ever you begin religion, you must bring the matter to a point. You must make it a present business.

"I particularly advise you to reverence the Sabbath and the house of God. There are some young people who are too vain in their talk on the Sabbath, and too light and inattentive in their appearance in the time of worship. Avoid these evils. They will cause you to mourn at the last, when your flesh and your body are consumed, and to say, How have we hated instruction, and our hearts despised reproof. Never use profane language. This is a sin, which young people too often practise. I have sometimes heard it with grief. Remember that for every profane, yea, for every idle word you must give an account. Obey and honour your parents, and treat all elderly people with respect ; ask counsel and instruction from them, that you may grow in wisdom, and in favour with God and men. Read the Scriptures, that you may learn the way of salvation and may turn your feet into that way. Get an acquaintance with yourselves, that you may see your need of a Saviour ; and get an acquaintance with your Saviour, that you may trust in him. You must go to him, that you may have life. You are dependent on the grace of God ; but you must seek, if you hope to obtain it. Seek unto God betimes. Seek him, while he may be found. You think religion is important to me, because I am soon to die. It is as

important to you, as it is to me, for you are as mortal as I am, though perhaps you are not to die quite so soon as I shall. Whenever you die, you will need its comforts, as much as I do now. I beg you to secure these comforts in season. And this is the season.

"I am faint and weak. I cannot say much to you. I entreat you to remember the little I can say. O my friends ; I see you now in tears. You think, you will follow my advice. I hope you will. But I fear, you will soon forget it. You will not always feel as you do now, while you are looking on my dying body, and hearing my feeble voice. But that you may bring my advice to your mind, go sometimes to the place, where my body will soon be laid. Perhaps a sight of the clods which cover it will remind you of my advice, and awaken your resolution to follow it. Soon your bodies may be laid by mine. May our souls meet in that world, where is no pain nor death."

This is the substance of the young man's advice to his fellow youths, as it was related, the next morning, by his father to the minister of the parish, who visited the family.

The father is a respectable man, and has ever appeared a friend to religion ; but, on professed scruples, had delayed to attend on the Lord's supper. The minister thought he might profit by the present occasion in renewing former advice. He therefore spake to him in the following manner.

"I am grieved in your affliction, and am refreshed in your consolation. I admire your son's counsel to the young. The concluding part of it strikes me with peculiar force. He advised them to visit his grave, that they might better remember and more deeply feel his dying exhortation. This is so similar to the dying command of Christ, that I cannot forbear to remark to you the similitude. The Saviour, when he was on earth, spent the greatest part of his ministry in giving good instructions to as many as would hear him. When the time of his death drew near, his instructions were more frequent and affectionate ; and he enforced them by the solemn and impressive circumstance of his approaching death. He

well knew, that good counsels were easily forgotten. He therefore recommended the frequent remembrance of his death, as a mean to impress his words more deeply and indelibly on the heart. The place of his burial could not be visited by his disciples in all ages and in all parts of the world. And if the place could be visited, his body would not be there, for it was soon to rise. He therefore instituted a particular ordinance to be the representation and memorial of his death; and he commanded, that this should be frequently observed and attended in remembrance of him, to shew forth his death until his second coming. The end for which he appointed this ordinance was, that we might remember the words which he spake, the death which he suffered, and the benefits which it procured.

"Now, Sir, you certainly think, that your son gave his companions good advice, when he recommended their visiting his tomb, that they might revive the remembrance, and renew the impression of his instructions; and you wish they would comply with it. And ought not we, much rather, to regard the dying command of the Saviour, who has required you, and me, and all, to come to the place, where he is set forth, as crucified for us, and there to awaken the recollection of his instructions, and our resolution to obey them? *Their* attention to your son's counsel is expedient; *our* obedience to the Saviour's command is indispensable."

The address had a happy effect. At the next communion he was present, as an interested spectator; and at the next following, he was present as a devout communicant.

MEMOIRS OF REV. OAKS SHAW,

Pastor of the second church in Barnstable, who died Feb. 11, 1807, in the 71st year of his age, and 47th of his ministry.

It is not for erring mortals to decide upon the character and eternal state of their departed fellow creatures. This, no doubt, is often done with too little consideration. There are, however, cases, in which a regard to the good of the living, and to the honour of divine grace, requires us to use our endeavours to perpetuate

a respectful and affectionate remembrance of the virtuous dead, especially those, who have filled any public station, either in church or state.

In the character of the late Mr. Shaw, as a minister of Christ, there were some distinguishing excellencies, which ought to be had in everlasting remembrance by those who come after him. Among these, may be mentioned his devotedness to the peculiar duties of his profession; his intimate acquaintance with the holy scriptures; his affectionate concern for the eternal welfare of the people of his charge; his honest zeal in what he called, to use a favourite phrase of his own, "*the cause of evangelical truth*;" and the peculiar fervour and solemnity of his manner, both in praying and preaching. This was such as to be particularly remarked, and will not easily be forgotten by those, who have heard him. His remarkable readiness to officiate in the duties of his office, on all public occasions, when a number of his brethren in the ministry were present, was a feature in his character which ought also to be remembered to his honour. Though naturally modest and unassuming, it is believed he was never known to decline public duty on such an occasion, without the most obvious and satisfactory reasons.

In regard to his devotedness to the duties of his profession, it was almost literally true, that he gave himself *wholly to these things*. He was remarkable for visiting his people both in sickness and in health, and besides his public preaching on the Sabbath, he not unfrequently preached in private houses in remote parts of his parish, on other days. Of sermons he had probably written a greater number than any other minister now living in New England, if not in the world. So intimate was his acquaintance with the sacred scriptures, that it was scarcely possible for any one to misquote a passage, in his presence, without being immediately corrected by him. His affectionate concern for the eternal welfare of the people of his charge was evidenced by his fondness for seasoning his common conversation with them, with religious anecdotes and reflections as well as by the remarkable solemnity and fervour of his manner, both in his

devotional and didactic exercises in the pulpit. Here "he spake as a dying man to dying men."

In his religious sentiments, he was *strictly and zealously evangelical*; but at the same time, remarkably catholic toward those, who seemed to differ from him. The evangelical sentiments of which he was so fond, and for which he so honestly and earnestly contended, he believed to exist at least as much in the *heart*, as in the *head*. He had no confidence in the efficacy of any religious sentiments, however good and true, separate from a good life or evangelical holiness. By evangelical sentiments, he meant the plain, simple, unadorned and undisguised doctrines of revealed truth, as expressed in the language of the Holy Ghost. But what he meant by evangelical sentiments and evangelical preaching may be best learned from his own expressions, in a public charge to one of his younger brethren* in the ministry, on the day of his ordination.

"We charge you," says he,...."be very solicitous, and let it deeply occupy your mind, that it be in truth, the *very gospel* you preach,....not the novel invented plans of uninspired men, nor those latitudinarian doctrines, which may well enough comport with a boasted *age of reason*, and correspond to the taste of men totally depraved. But preach the good old doctrines of the gospel, the precious doctrines of grace, the doctrines of the reformation; for it is a matter of notoriety, that when awakenings, convictions and conversions prevail, and a serious sense of religion takes place, in any remarkable degree, it is always under the influence of the peculiar doctrines of grace, which presuppose men's natural alienation from God, and enmity against him, and, of consequence, that they are totally depraved antecedent to a divine power to renew and sanctify them; that they are lost, perishing, and utterly ruined in themselves. We trust you will be cordial for this, and will not hesitate to hold it forth with clearness, and with a zeal becoming the vast moment of the subject.

"We charge and exhort you to be lively, full and strong, in preaching the

great doctrines of the cross....We wish you to preach the Deity, the eternal divinity of Him, in whom dwelleth all the fulness of the God-head bodily,...who is the wonder of angels, the admiration of saints, and the astonishment of the powers of darkness....We wish you to be full and explicit in preaching his great atonement, his perfect mediatorial righteousness, for the justification before God of all repenting sinners, and the power of his Spirit and grace for their sanctification.

"We charge you to inculcate holiness of life, as connected with holiness of heart. We wish you to be full and explicit in preaching the doctrines of divine sovereignty in the communication of mercy, the absolute necessity of regeneration, the victorious power of grace in the new and heavenly birth, his distinguishing love in giving any repentance unto life, and faith in Christ, with benevolent affection of heart and life, as necessary to qualify for the pure joys and glory of heaven. You are, on a gospel foundation, to urge it upon all those, who have professed to believe in God, to be careful to maintain good works."

Such were the ideas which this venerable servant of Christ entertained of evangelical sentiments and preaching; and such were the sentiments, which he himself uniformly preached, through his long ministerial course.

This charge, which was delivered with a solemnity and earnestness, which seemed to intimate that he had a presentiment of his approaching dissolution, and that it would be the last he should deliver, should it escape the ravages of time, will remain a pleasing and respectable specimen of Christian eloquence, as long as the gospel of Christ shall be loved and respected in the world.

These evangelical doctrines, as he called them, were his comfort and support in his last sickness, in which he exhibited an edifying example of Christian humility, patience, and resignation, to those who had opportunity of seeing and conversing with him; and we doubt not but these doctrines continued to comfort and support him while passing through the valley of the shadow of death, to the heavenly Canaan.

* Rev. Mr. Holmes of Dennis.

The writer of this account had the satisfaction of several pleasing interviews with him during his declining state, both before and after he was confined to his house.

In my first visit to him after he was confined to his chamber, which to me was one of the most pleasant and edifying I ever made him, I thought I discovered more of the amiable meekness, humble dignity and perfect resignation of the Christian than I had ever before discovered in him. It appeared to me that if any state on this side heaven can be truly enviable, it is that of an humble Christian, gently taking his departure out of time into eternity; who, as he outwardly decays and grows weaker and weaker, is inwardly renewed and grows stronger and stronger; to whom as outward prospects darken, the prospect of a brighter world beyond the grave grows clearer. This appeared to be remarkably the case with this precious man. This interview, the impression of which, I trust, will never be erased from my mind, forcibly brought to my recollection those lines in Dr. Young.

"The chamber where the good
man meets his fate,
Is privileg'd beyond the common
walk
Of virtuous life, quite on the verge
of heaven," &c.

When I asked him how he did, he replied, with one of the most expressive smiles, I ever observed on his countenance, "I am a poor creature sinking under the decays of nature, but I am not without comforts. I have many things to be thankful for yet. I am now depending on that foundation which I have always been endeavouring to establish in my preaching, *the mercy of God in Christ*, and which I believe to be the only foundation, on which any one can stand with safety. I do not profess to have attained to full assurance, but I have such a hope as raises me above all distressing fears of death. I am habitually *looking for the mercy of our Lord Jesus Christ unto eternal life*. If there is any thing more for me to do, I am willing to stay and do it *in my poor way*; but if not, if I know my own heart, I am entirely resigned to go."

He discovered much affectionate concern respecting the people of his charge, and the resettlement of a gospel minister among them. He was, however, remarkably cheerful and pleasant.

Before morning prayers, he desired me to read the 23d and the 147th Psalms, a part of the latter of which, he considered as predicting the future prosperity of the church, in the contemplation of which, he observed, he had derived great consolation, during his declining state.

A little before I took my leave, among several other questions, which I proposed, as thinking it very doubtful whether I should ever see him again in this world, I asked him, supposing we were to confine our preaching principally to one point, what that point should be. He immediately replied, "to impenitent sinners, we must preach their *totally lost and ruined condition by nature, or the fall*, (I forget which) and the *utter impossibility of their ever being saved, except by the free grace of God in Christ*." Thus did this venerable minister of Christ, who watched for souls as one that must give account, bear his dying testimony to the truth and importance of those doctrines, which he had preached through life. The words of dying men are supposed to possess peculiar weight, and to deserve peculiar consideration. May these words of a dying Christian, and a Christian minister, be so regarded, by all who shall read them.

Blessed are the dead who die in the Lord.
Feb. 19, 1807.

MALLET.

The celebrated MALLET, author of many celebrated works on the Antiquities of Northern Europe, lately died at Geneva, in the 77th year of his age. He was the author of the history of Denmark down to the close of the 18th century.

An history of Hesse down to the 17th century.

An history of the House of Brunswick, from its accession to the throne of England.

An history of Switzerland.

An history of the Hanseatic League.

His Northern Antiquities, which we believe to be the only part of his

works translated into English, produced a great revolution in literary opinions, about 30 years ago. That work is now very scarce in English, but the revolutions of the north promise to give northern antiquities, like

Asiatic antiquities from the same causes, a little more interest, and to compensate science in some measure for the afflictions of those wars which are the cause of that interest.



Poetry.

THE VIOLET.

Down in a green and shady bed
A modest violet grew,
Its stalk was bent, it hung its head
As if to hide from view.

And yet it was a lovely flow'r,
Its colours bright and fair ;
It might have grac'd a rosy bow'r,
Instead of hiding there.

Yet there it was content to bloom,
In modest tints array'd ;
And there it spread a sweet perfume,
Within the silent shade.

Then let me to the valley go,
This pretty flow'r to see ;
That I may also learn to grow
In sweet humility.

[Original Poems for infant minds.]



TO CORRESPONDENTS.

THE apprehensions of *Philologos* are probably removed, and his wishes fulfilled, by the appearance of his 10th Number.

The admission of *Candidus*, in reply to our remarks on his strictures upon the Extract from Sennebier, relative to Calvin's treatment of Servetus, would necessarily lead into too wide a field of discussion, on a subject, neither very intelligible nor useful to a large portion of our readers. We repeat our high respect for this learned correspondent ; and we presume he will readily perceive, that a learned, critical, and laboured examination of a transaction, not in itself of great importance, and of which different contemporary authors of respectability have given different views, does not comport with the design of our work. We had intended to publish the life of Calvin soon after the conclusion of that of Luther ; but a wish to obtain some information not in our possession, has hitherto delayed the publication. We shall now wait to receive the sketches of the lives of Calvin and Servetus, promised by *Candidus* ; when these are in our possession, he shall not have reason to complain that we are partial or unjust to the character or conduct of either. A proper opportunity will offer, in the life of Calvin, to introduce all that is necessary to exhibit in its true light the transaction in question.

We have received Mr. Webster's remarks on the eclectic review of his Dictionary ; and though they will fill a greater number of our pages, than we would wish ordinarily to devote to such subjects, we shall readily comply with his request, when the Number of the review, to which he refers, is received.

Leighton will accept our thanks for his valuable communications.

W. is informed that we shall speedily enter on the review of the American edition of *Ree's Cyclopaedia*. We think with him, that the cause of religion as well, as of literature requires this at our hands.

Our biographical correspondents are reminded of their engagements.

